

METHODIST REVIEW.

(BIMONTHLY.)

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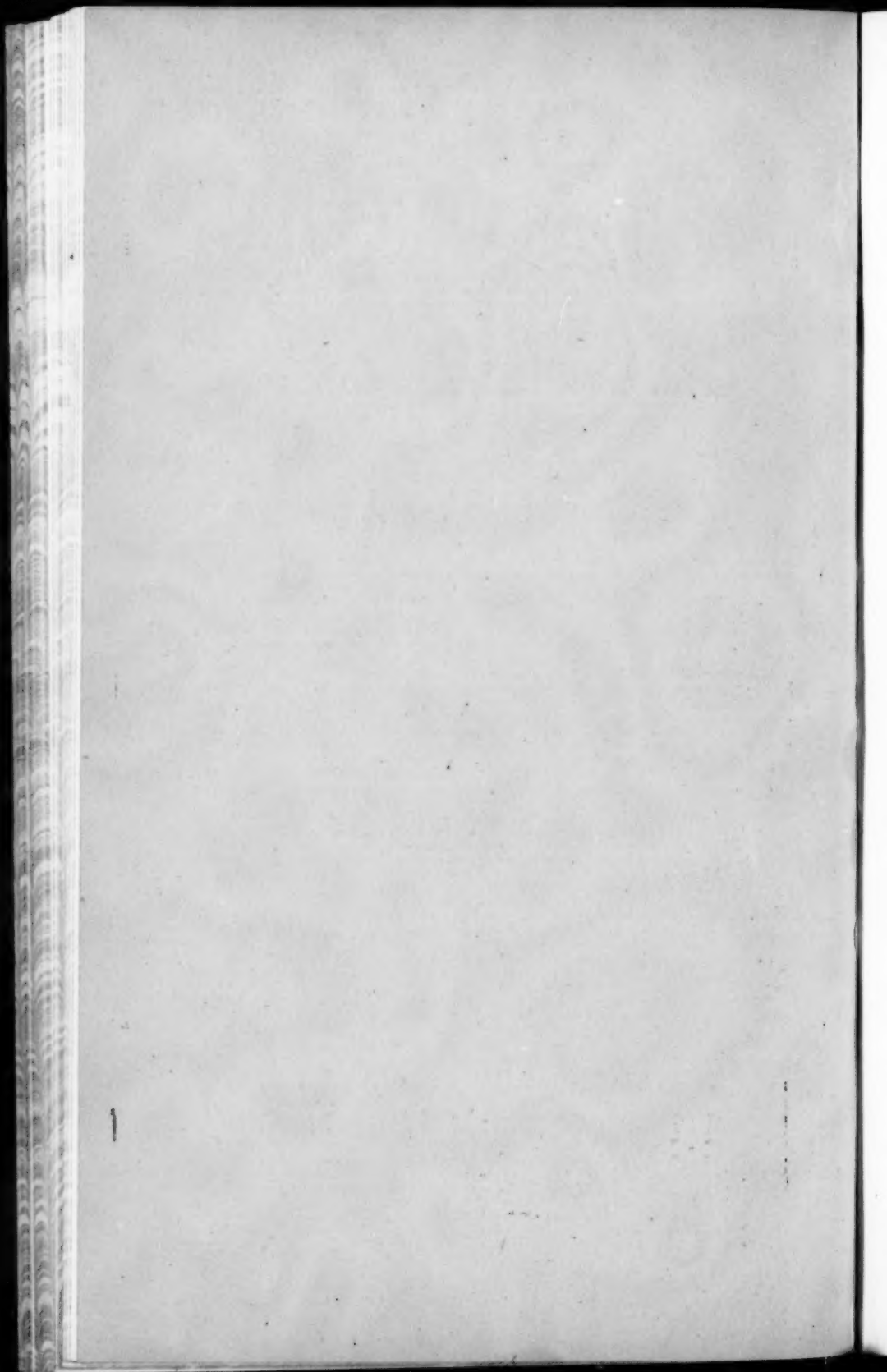
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METHODIST REVIEW.

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ART. I.—PERSISTENCY OF ETHNIC TRAITS.

THE student of history must be constantly surprised to see recurring, after the lapse of centuries, the personal and race peculiarities of the ancient peoples. The institutional forms of human society are not nearly so long-lived as are manners and customs. Even those great political organizations to which we give the name of governments are comparatively evanescent. If we take those that have longest survived we shall find their career to have been but brief compared with the epochs of geology, archæology, or anthropology. A vast majority of the governments which have been instituted by men have not survived a century from the date of their founding. A few have lived longer.

Among the kingdoms of Western Asia, Assyria held a single organic form from the last year of the fourteenth century B. C. to the forty-seventh year of the eighth century, a total of five hundred and forty-three years. In North-eastern Africa Egypt had a continuous existence from Menes to 525 B. C., a period a little over three thousand years in duration. In Europe the two conspicuous examples of political longevity have been Rome and England. The former, from the founding of the city to the overthrow of Romulus the Little, survived for twelve hundred and twenty-nine years; the latter, from Alfred to Victoria, has reached a span of a little over a thousand years. Thus much for the occasional persistency of political institutions.

The real life of man is far removed from his political form.

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Instead of being the first, the political garb is the last expression of his methods as a human creature. There are, however, other garments which fit him more closely and last much longer. The political form of society is only a spectacular overcoat—a thing easily seen and easily described, but *very loose* and readily removed from the person. Men have carried into all parts of the earth into which they have distributed themselves the race peculiarities inherited from their ancestry, and the actual activities of mankind are much more ethnic in their derivation than they are civil or political. Indeed, I am almost willing to hazard the assertion that all the major realities of human life are deduced from the ethnic side. They have come down from antiquity with the blood of the race, and find expression in a thousand ways which, taken in the aggregate, constitute *history*. This ethnic life of man is the indestructible part; the part which is transmitted from age to age, receiving increments in different centuries and from different sources, constituting what may be called the immortalities of human society.

It thus happens that when we look abroad at a given race and attempt to determine its physiognomy, to describe its motives and conduct, we find an assemblage of ethnic traits struggling for expression. The old method in history sought simply to delineate; to give pictorial representation of things as they appeared to the eye of sense; to paint, as if on a flat canvas, the *aspect* of things. The new method seeks perspective. It considers the aspect only as the current expression of the forces which lie behind it. It lays all the stress upon the *movement* of human society, and very little on the visible features. In this way it happens that the scrutiny of the student of history is constantly fixed on what we here call ethnic traits; and in the consideration of these the one thing which most surprises his ideal and most instructs his critical faculties is the *persistency* of race characteristics. He perceives at a glance that they assert and reassert themselves in so many forms, and constitute the real explanations of so great a part of human conduct, as to be in reality the vital body of the subject which he is to investigate. It is the purpose of this article to note a few examples of those ethnic peculiarities which, in spite of all vicissitude and all catastrophe, live on, rising out of the

past into the present, and constituting at once the most invariable and the most vital part of human conduct.

The persistency of linguistic phenomena must have attracted the attention of all observers. The accent and voice of the father are not more certainly transmitted to the child than are the accent and voice of the race transmitted to posterity. It is easier to overthrow a kingdom than to subvert an accent. It is possible to show that peculiar inflections of the voice, and peculiar forms of emphasis, have survived much more than a thousand years on the tongues of the descendants of some tribe by whose original instincts the peculiarities in question were devised.

Long before Greek was Greek, in the highlands of Phrygia, the people—in what stage of the human evolution we scarcely know—spoke a dialect the words of which were mostly paroxytone; that is, the accent was thrown back from the ultimate syllable. In ages afterward, when the old *Æolic* Greeks, first of the Hellenic tribes, came island-wise across the *Ægean*, they carried this peculiarity of speech into *Hellas*; and ever afterward the *Æolian* Greek persisted in preserving the quality of the ancestral tongue.

Later on, among the western nations of Northern Greece,—the Epirotes, and particularly the Illyrians, to say nothing of the Macedonians, who had the same dialectical inflections—the Greek accent continued to differ from the Doric and Attic Greek of the south. Still further on, we discover among the Aryan tribes of Central Italy on the west, the vanguard of the Græco-Italic race, mere adventurers aggregating in Latium, nearly all males at first, robbers by profession, not nearly so tearful in their sentiments as Father *Æneas* was in the Vergilian fiction, those primitive Albanian fathers—Romans, in short. Every student of language knows with what assiduity the Latin tongue avoided an accent on the ultimate. Down to the present day, in the dialects of Albania and even in the Italian language itself, we may find the evidences of this linguistic peculiarity, which made its appearance among the Phrygian ancestors of the Græco-Italic race more than fifteen hundred years before our era.

Is it possible to intensify negation? that is, when a negative particle has been once thrown into a sentence does that end the

matter? What shall be the effect of introducing a second negative into the same sentence? Some languages have adopted the latter expedient. Even the discerning Greek multiplied his negatives, and the greater the number the stronger the negation. But for some reason Latin adopted the opposite plan; that is, in Latin one negative completes the negation. And the same is true in every tongue derived from the Latin stock, and in most of the languages which have been affected by the Latin grammar. Of the latter, English is the most conspicuous example. It is known to all how upon the Teutonic grammar of our barbarian ancestors the Roman monks of St. Gregory's time and subsequently imposed the grammatical structure of Latin. While St. Patrick and his followers strove in Ireland to cultivate the vulgar Celtic and bring it to development according to its own principles, the Latin monks in England pursued exactly the opposite course, condemning Saxon and enforcing upon it the principles of the grammar which they had brought with them from the south of Europe. Now in Anglo-Saxon the Greek principle of *doubling negatives* prevailed. Perhaps no other tongue has ever so intensified its negations by the addition of negative words and particles as did the Anglo-Saxon.

Every child born with an English-speaking tongue in his mouth begins his linguistic career by doubling the negatives. Nature is strong. Nature says that two negatives are better than one; that they do not amount to an affirmative. For much more than a thousand years the Latin grammar, imposed by the old schoolmen on the English language long before the incoming of the Normans, has been struggling with the native impulses of our ancestral speech—struggling in vain. For, as we have said, every child, even in the arms of the most scholarly mother, in his very lisps, before the morning sky of thought is more than faintly dappled with the monosyllabic mists, shocks her artificial correctness by adopting the Anglo-Saxon grammar. He doubles his negatives. When two are not sufficient, he puts in three, or six. In doing so he bears unmistakable witness to a lineage much older than the introduction of Christianity into the British Isles. I should not be surprised if another thousand years would be insufficient to obliterate from the brain and tongue of English-

born children the disposition to intensify negation according to the practice of a barbarian ancestry whose homes were in the Hollow-lands of Northern Europe.

American folk-speech preserves a great number of such peculiarities. Anglo-Saxon words were richer than those of any other speech in what are called "breakings." The breaking was generally a short *ē* inserted before the principal vowel in the word. The Anglo-Saxon word, as all the world knows, was generally a monosyllable. The breaking before the principal vowel or diphthong gave to the words in pronunciation a peculiar *y*-like effect. Thus we have such words as *beôn*, *to be*; *ceald*, *cold*; *deôp*, *deep*; *eäge*, *eye*; *eorthie*, *earth*; *feaw*, *few*; *geard*, *yard*; *geong*, *young*; *healf*, *half*; *heofon*, *heaven*; *heorte*, *heart*, etc. These words in Anglo-Saxon were pronounced very nearly thus: *byon*, *kyald*, *dyope*, *yahge*, *yorthie*, *fyaw*, *gyard*, *gyong*, *hyalf*, *hyofon*, *hyorte*.

The most casual observer will have noticed among all the folks the disposition to preserve this Anglo-Saxon "breaking," against all lexicographic rules. Ever since the days of Johnson and Richardson, the lexicographers have been trying to teach English-speaking people to say *car*; and polite folks so pronounce it. But the disposition to say *kyar* is almost as universal as the disposition to eat or sleep. Patrick Henry said, "Nothing on *yairth*, I tell you." What does *h e a r* spell? Is there a breaking, that is, a slight *y* sound in the word? The people so pronounce it. The lexicographers have it otherwise. How *careful* we must be in saying *caréful*, and how many great men are unkind when they are trying to be *kyind*. The Yankees even more than the Western folk have preserved the Anglo-Saxon breaking. Neither Worcester's *Dictionary* nor Dr. Holmes's ridicule has been able to prevail against a subtle ethnic disposition which Americans have inherited from an ancestry whose language as a distinctive form of speech perished before the Crusades.

Human speech is only one out of scores of indications which bear swift witness as to race character and descent. The peculiarities of building which the primitive races invented, or possibly gained from an ancestry still older than themselves, have always an ethnic significance. I have heard the fact cited that the birds and quadrupeds build according to a fixed plan—

that there is no departure from the type which the architectural instinct of a given kind of creatures has provided for itself. Undoubtedly; and the races of men have much of this same quality.

It is much more difficult than we are wont to suppose to change the manner of structure. Show me an Aryan anywhere between the western foothills of Burmah and the upper waters of the Rio Amazonas, and I will show you a man who is able to see a house in a tree; that is, he is a wood-builder, as contradistinguished from a mud-builder. He can be civilized—or at least refined—up to the point of building by brick and stone-work; but wood is his forte. The trunk of the tree, with little modification or much, has been the delight of all the Aryan folk from the days when the first tribes set out from the Bactrian Highlands to do the adventure and thinking for the rest of mankind.

Shem, on the other hand, does not take kindly to timber; and Ham not at all. It is believed that in all ancient Media, before the days when the relations between that power and Persia were reversed by the genius and sword of the young man Cyrus, there was not a single brick or slab of cut stone. Ec-batana, with its palace, and probably its temples, was built of wood. Chaldæa, on the contrary, was, architecturally considered, one vast brick: mud, bitumen, solid, square, heavy structure of earthen masonry—such were the ideas of the architects who built for the great people out of whose border town Abraham started west with his clan and his camels.

These building instincts are preserved to the present day in the descendants of the ancient peoples here referred to. I will cite a single circumstance, sufficiently occult in its origin and instructive as a fact. I refer to the position of the ground-plan of house-building with respect to the points of the compass. So far as my knowledge extends, all the Aryan nations have set their houses so that the sun in rising, at noonday, and on going down should look on the three *sides* of the building. We call this arrangement of the ground-plan “setting the house square with the world.” It seems as natural to a man of the Aryan race to have a south and a north side to his house (the conditions of the locality permitting it) as it is to have a house at all. The ancient Chaldæans and the later Babylonians in all

that portion of Mesopotamia below the latitude of Hit and Samarah chose, under the influence of some instinct which it is difficult to understand, to lay the ground-plan of all their houses, with the four *corners*, instead of the sides, to the cardinal points of the compass. It is known that at least some of the great temples and palaces of Assyria beyond the Upper Tigris were constructed in the same manner. We may be sure that for some reason the Aramaic branch of the Semitic peoples preferred that the sun at rising should shine against the *corners* of their houses, and not against the sides. The point of great interest about this architectural peculiarity of a certain group of ancient peoples is, that it has persisted to the present day, not universally, but with sufficient distinctness to mark the descendants of a people who were already old when the Vedic hymns were still young on the tongues of the Indian poets.

The evolution of clothing is marked with many ethnic lines. The form and character of the garments which men and women have invented for the protection and adornment of their bodies is as much the result of race instinct as of climatic adaptation. We need only reflect for a moment to see that a great majority of the garments which have been worn by men and women have very little respect, or no respect at all, to the human form. In the absence of knowledge, the uninformed observer would be left wholly to conjecture in determining the use of the larger part of the articles worn for clothing. This was especially true among the Eastern peoples and the races of antiquity. In general, the progress of civilization has brought a conformity of the garment to the shape of the person. In the progress of humankind to the West *trousers* did not appear until the migrating nations had passed the highlands of Armenia. The Iranic Aryans, who filled up the Persian plateau, and the Indic races, who poured through the Hindoo-Kush into the valley of the Indus, were still under the primitive instincts of apparel, and to this day the ancient styles have been preserved in all the countries occupied by our Oriental kinsfolk.

But as the west-bound march continued, as Mesopotamia was passed and the ancestors of the Græco-Italic peoples entered the hill-country of Cappadocia and Phrygia, certain garments were invented hitherto unknown among men. Shoes

were here first introduced. The trousers were an Aryan invention. It seems a thing simple enough, but the history of the evolution of this garment would occupy a volume, and would embrace a variety of details more interesting than fiction, more instructive than Plato's *Dialogues*.

It was in this same region that the well-known Phrygian cap, which may be rightly regarded as the most chaste, simple, and elegant form of head-dress ever seen, was invented. The modern saddle and the modern method of bridling and riding the horse, as distinguished from the Oriental and Turanian methods, were introduced at the same time and under the same circumstances. We speak here of a period as much anterior to the epoch of the Trojan War as that event was anterior to Plataea and Salamis. From that day until the present the garment to which we have referred has had a struggle for existence, gradually gaining ground among the western Aryan nations, and being adopted even by the scattered sons of Israel in Europe and America, but never as yet able to make a conquest anywhere to the east of the meridian of its origin.

When the Græco-Italic peoples of Southern Europe first became acquainted, in the pre-classical ages, with the Celtic race north of the Alps, they found in the civil organization of that people three orders of nobility—the Druid priests, the Gaulish chieftains, and the Equites, or horsemen. The first attended to the religious duties of the State; the second were the civil rulers, and the third constituted that body of cavalry with which the legions of Cæsar had to contend for the mastery of the country between the Rhine and the Pyrenees. The second of these noble orders, that is, the chiefs, wore as a national dress a kind of blanket, of striped or variegated cloth, thrown around the body somewhat after the manner of the Roman toga. The garment was the established style as early at least as the fourth century B. C. After twenty-three hundred years it is still worn by the Gaelic Highlanders of Scotland, and it is doubtful whether another thousand years will witness its extinction.

About a year ago I was passing along the principal street of Paso del Norte, taking my first view of the low adobe houses, and my first practical lesson in Spanish as it is spoken. Most of the people were of the ruder, poorer class; but while I was listening to the enchanting talk of some draymen as

they unloaded their boxes of Sonora oranges a living creature came out of a kind of bazar on the other side of the street, and began to walk up and down. His dignity was something indescribable. I do not mock at his walk when I say it was majestic. He had on a hat which (as I afterward learned from prying those in the shop) was worth \$300. But what caught my attention at a glance was the outer garment which he had thrown around his person, and which he adjusted now and then by giving an aristocratic movement to some of the foldings. It was my first sight of a *Roman toga*! The man who wore it was a Spaniard—doubtless a Castilian. And if a Castilian, then he had in his blood an element of the old Celtiberian life which belonged to the center of the Spanish peninsula before the days of Hannibal. That is, his blood was composite, a part having come with the Celtic race through the notches of the Pyrenees, and the other part by the way of the Pillars of Hercules out of Africa; finally, from the Hamites in Egypt and Arabia. But my Mexican was not only Celtiberian; he was Latin—Roman. His haughtiness was of that sort. And then his color—that was Moorish. Islam had left its stain, not on his skin but in his blood. The Saracen was in him as well as the Celt, the Iberian, and the Latin stock. But his cloak was the Roman toga. No mistaking that. Its genealogy was as certain as mathematics. It was a part of that universal ethnic calculus by which the visible aspects of human life are determined in every part of the world. To wear such a cloak was natural to a descendant of the Roman race; but has any one ever seen a comfortable German or Englishman inside of a toga? I think that the long white robes worn by the Druid priests of Britain were associated with the ritual of Zoroastrianism; and if ethnography were sufficiently advanced as a science we should find that the altar-stones of the Druid in the center of Stonehenge, or far out in the gloom of the oak woods, had, somewhere in the past, an ethnic identity with the fire-altars of the Parsees.

All the principles and practices by which the races of men have adapted themselves to their environment have been characterized by such peculiarities as can only be accounted for on the grounds of ethnic preference. I do not pretend to offer or suggest an explanation as to *why* some primitive races have

chosen one method and some another of gratifying their desires and perpetuating their lives. I simply insist that far back in the tribal state instinctive dispositions appear among men and work out certain results in conduct which must be simply referred to ethnic preference. For instance, the milk-bearing animals are widely distributed over the earth. I do not know but what their distribution is coincident with that of the human race, but the uses which men make of these auxiliary creatures and of their products are as various and peculiar as the peoples themselves. The goat in America might be used for milk and cheese under circumstances most favorable to plenty and profit, but there is an ethnic repugnance among the Aryan races to such use. The use of goats' milk in America seems as far off as lion-hunting or Buddhism.

The area of certain prepared foods is coincident with ethnographic lines rather than with climatic boundaries. All the Aryans of Europe, with the exception of the Græco-Italic races, came into the Continent out of Asia, around the Euxine, northward out of Armenia. The race-current which thus flowed into Europe from the Upper Volga contained the potency of all the Letto-Slavic, Teutonic, and Celtic peoples. It is possible to trace in this channel, from its source in Scythia to its distribution along the North Sea, the pathway and distribution of *sour cheese* as a food of man. The custom of making and preferring this product seems to have originated among the Scythians, with whom it was a principal article. Strangely enough, it was the milk of mares which they used in its preparation rather than the milk of cows or goats, though they possessed both. In the hands of the Teutonic Aryans, the manufacture was continued from cows' milk; and all of those odorous compounds which Dutch ingenuity has extracted from the curd have resulted from an ethnic appetite which is quite unaccountable to the majority. The pathway of pepper can be traced geographically and ethnically, being generally coincident, so far as the Aryans are concerned, with the distribution of the Latin races. It cannot be doubted that the Mexican and Peruvian palate of to-day is excited by the same condiments with which Roman bacchanalians were wont to provoke their appetites under the Empire.

These things may be considered trifles, but they are rich in

meaning. If we pass to those intellectual and moral characteristics which may be called ethnic we rise to a higher and much more important plane.

Different peoples have taken their different views of the natural world according to ethnic lines. The Aryans have been poets and mythologists. The views which they have taken of nature and their methods of expressing the same have been identical in all countries and all ages into which these peoples have been distributed, whether in the Punjab and Nepaul, on the Iranian plateau, in the Græco-Italic peninsulas, in the dark woods or lowlands of Northern Europe, or in the wilds of the New World. To the Aryan mind nature has presented herself as a problem to be solved. The aspects of the visible world have attracted a curious interest and called forth a vast array of poetical imagery and rational speculation. It might be said that the most natural activity of the Aryan intellect is *to follow the sequence of phenomena*. In an unscientific age this disposition produces mythology. In a scientific age it produces natural philosophy. In all ages it produces poetry. I do not know of any other respect in which the human mind has changed its modes of action so little as in the expression of its sentiments relative to the aspects and influences of nature. It will be said, of course, that there is a great difference between mythology and physics. And so there is—in the nomenclature; but not in the substance. It makes little difference by what names things are called so long as they are the same things, apprehended with the same vision.

To the first Aryans, nature was, of course, as she is to all children, more *alive* than she is to the last Aryans; and this being more alive constitutes the fundamental difference between mythology and natural science. All the rest of the difference is simply a linguistic mutation which may be neglected in the inquiry. I have been surprised to note in the *Dialogues of Socrates* precisely such expressions and such views of nature as might have been given out yesterday by some scholar in comparative philology. In the *Phædrus*, for instance, occurs the following interlocation:

Socrates. Turn this way; let us go to the Ilissus, and sit down at some quiet spot.

Phædrus. I am fortunate in not having my sandals; and as

you never have any I think that we may go along the brook and cool our feet in the water ; this is the easiest way, and at midday and in the summer is far from being unpleasant.

Socrates. Lead on, and look out for a place in which we can sit down.

Phædrus. Do you see that very tall plane-tree ?

Socrates. Certainly I do

Phædrus. There is shade there, and the wind is not too strong, and there is grass to sit, or, if we like, to lie down.

Socrates. Lead on, then.

Phædrus. Tell me, Socrates, is it not from some place here they say that Boreas carried away Orithyia from the Ilissus ?

Socrates. So they say.

Phædrus. Should it not be from this spot ? for the waters seem so lovely, and pure, and transparent, and as if made for girls to play on the bank.

In what respect does this differ from Goethe, from Wordsworth, from Tennyson ? The young Bryant, with his harp for the first time in his hands, began thus :

" To him who in the love of nature holds
Communion with her visible forms, she speaks
A various language."

The Vedic shepherd, full two thousand years before Christ, gazing eastward in the early dawn, saw the morning star over the snow-notches of the Himalayas, and poured out his rhapsody in song. The sentiments of the hymn, poetical in the last degree, and flecked with religious emotions, were at once the epitome and the antitype of the prolific poetical literature which has poured from the heart and brain of the Aryan peoples. The strain was taken up by the Zendic bards and repeated on the myriad tongues of the Greek poets. Chaucer renewed the echoes among the twittering birds that made the morning vocal at old Woodstock ; and the poetry of the nineteenth century, in England, Germany, and America, still blends in its strophes the sympathies and the yearnings for visible nature, and the awe of her mysteries, which were felt by the first men of the race who looked abroad on the panorama of earth and sea and sky.

Or, turning from the poetical side, in what respect does the conversation of Socrates and Phædrus differ from such talk as Max Müller might have with Huxley ? Whether with the poetical or the scientific eye the Aryan folks in all the coun-

tries which they have traversed have looked curiously and sympathetically on the aspects and processes of the visible world. So intense has been this disposition that it has demanded the extension of the senses in both directions. On one side it has called into being the infinitudes of the telescope, and on the other the infinitudes of the microscope.

Shem looked upon the natural world with another eye. He was not insensible to the majesty of the universe; but his mind dwelt ever on the moving Cause behind it. We can epitomize his view of nature, as did the psalmist, in a single clause:

— "The heavens declare the glory of God,
And the firmament sheweth his handywork."

It was not the beauty, the majesty, the sublimity of the worlds on high with which he was affected. To him the universe was simply an expression of invisible purpose, intelligence, will.

It has been insisted that the Aramaic peoples of the lower Euphrates and the Hamites of the Nile valley were the founders of astronomy and kindred sciences. We have been told many times how the Arabian Moors of Spain were the introducers of science into Europe. This is true and not true. If astronomy and astrology were convertible terms—if they expressed the same facts in the human evolution—we might assign the origin of astronomy to the Chaldeans and the Egyptians. But it was by no means the *laws* of the physical universe that those dreaming ancients sought to know and to formulate. It was only the *lore* of the stars that they produced. There is a great difference between a physical law and an astrological myth.

History is replete with examples of great men who could not understand themselves, and whom others could not interpret. Such characters are, I believe, for the most part the result of the confluence of ethnic tides. Wallenstein is a conspicuous instance. I am confident that could his genealogy be traced we should find in him a strain of Arabian blood. In his tent at night he had before him his astrological charts and his war-maps by turns; and he studied the former with more interest than the latter. Schiller has not solved the mystery of his character. He had the spirit of the ancient Chaldees; and if our knowledge of his antecedents were ample, it would proba-

bly be seen that one of his lines of descent stretches across the Mediterranean, traversing deserts, and finally fixing itself, perhaps, in the sands of the Arabian plain, or among the date-palms and alders of the Lower Euphrates.

Like astrology, alchemy came from Shem and Ham. But alchemy is not chemistry. To this day it is impossible to interest the peoples of the East with such questions as arise out of the molecular constitution of matter. On the other hand, it is almost impossible *not* to interest any Aryan mind with such an inquiry. True, the ancient Arabic world was rich in experimentation and discovery; and much of both has flowed into Western channels. All chemical, and I might add all physical, science is infected to a certain degree with alchemical and astrological influences. In all the drug-stores of Europe and America one may buy—indeed, he must buy if he buy at all—his “spirits” of camphor, “spirits” of nitric ether, “spirits” of turpentine. Mark the spirits. The drug-clerk, with his materialistic mind, sells you the *spirit* of turpentine in a vial! You have four ounces of the oil of terebinth, derived, perhaps, from the *Abies balsamea* of Canada, and a certain indefinite quantity of alchemy, derived from the Arabs, and represented by the “spirit.” In the Middle Ages the spirit was the principal thing in the laboratory. It was the working force in matter. Perhaps we might call it the Semitic name for chemical affinity.

Many peculiar phenomena with which physical and intellectual science is perplexed in modern times are the ethnic residue of ancient forms and modes of mental action. Physical science has shown that in the evolution of animal bodies certain organs have become atrophied, and with this certain modes of action have passed away. But the disposition of the animal to act in the ancient manner and to use the atrophied organ is always seen when the ancient conditions are restored. This is true of the intellectual actions of men. Many of the peoples of to-day feel a sudden impulse to act in a primitive manner when the same is suggested by the revival of some circumstance from the past. The circumstance is generally such as has belonged to ethnic history. I believe that several scientific theories will have to be revised, under the principles here suggested. Take, for instance, the scientific ex-

planation of the mirage. I seriously doubt its accuracy, or, at least, its completeness.

In February last, while journeying northward through the Mojave Desert, in California, I had opportunity to study for some hours the mirage in Death Valley. This waste region lies about a hundred and twenty miles to the east of the line of the Southern Pacific Railway. I looked long and intently at the illusive images that hung low in the gleaming horizon. It was, in general, a lake, surrounded with palms and tents, and what might well be mistaken for shady groves and fountains. I tried faithfully to reconcile the phenomena with the usual explanation; but the effort was futile. To begin with, the scene was to my thinking altogether Oriental in its character. The palms were not like the California palms. Moreover, the line of vision is here directed across the wide, waste region of San Bernardino and toward the desert parts of Arizona. I do not believe that there were any palms or water, much less tents and villages, in that direction. I noticed that this desert Fata Morgana presented *no motion* except a certain fluctuating and illusive drifting in the horizon.

No whirring wing, no bounding foot, went by;
No wild fowl ruffled the mock-water lake;
No tall reed quivered with a song or cry;
No girl or fawn stooped down her thirst to slake.

It appeared to be a picture rather than a dramatic action. The image of a village reflected into the air would be a dramatic action. Men would be going about the street, and animals would enliven the scene.

What, then, can all this be? I do not deny the spectral theory which physics has suggested in explanation; but it seems to me insufficient, and possibly erroneous in toto. Is it not possible that the mirage, after all, is a subjective phenomenon, at least in part? Hunger and thirst always produce delirium. He who dies of starvation sees, in his last hours, tables of rich viands and golden fruits, more than heart could desire. The vision builds for itself the concomitant circumstances of feasting. Trees and flowers and dining-halls are seen, even until the eyes glaze apace and the senses close forever. So, also, of the delirium of thirst. Invariably he who famishes for

water, or, indeed, suffers much for it, will become delirious, and will see a veritable mirage. The lake, the fountain, all things that gush with living water, will come into his vision. The associated circumstances will also arise on his swimming sight. Generally the hallucination takes the form of an oasis. In no other regions has there been such suffering from hunger and thirst as in the desert or half-desert countries. Is it not possible that the so-called mirage is a transmitted delirium? Would there not be—is there not—in the mind a susceptibility to certain surroundings out of which a given form of suffering would arise, and has arisen in the past? I have known instances in which aged people, riding far on railway trains and suffering from hunger, have seen through the car windows a mirage for hours—this in countries where such phenomena are unknown to people in full blood and health. Why should not certain landscapes so forcibly and yet unconsciously impress us with the possibility—even the nearness—of perishing of hunger and thirst as to awaken in our sensorium the transmitted sensations of that which our ancestry has actually suffered under like conditions? If so, may it not be that the lines of our ethnic descent reach into regions where delirium from hunger and thirst have been such common facts as to make us sensitive to those physical conditions out of which the original phenomena arose?

These views are put forth tentatively. I suspect that northern nations are not, on the whole, so sensitive to mirage as those whose ancestors have been much exposed to the hardships and terrors of the desert. I suggest that it is worth the attention of scientists to re-examine the phenomena here referred to, not in the light of theory, but in the light of fact; more particularly, that some company of good observers viewing the mirage under the same conditions compare carefully the things which they respectively see, noting accurately whether the spectra coincide, or whether each observer sees a mirage of his own.

How will some one immediately say that the mirage of the sea consists of ships hung in mid-air? etc., and that therefore the vision is not subjective? Bear in mind, however, that those who perish or suffer at sea from hunger and thirst do not have the delirium of the oasis; for the oasis, the palms, the

fountains, the heaped-up viands are not the things which the sufferers hope for, not the things on which their swimming senses are fixed. The coming of the ship is to them the one blessed circumstance that can save; and the delirium takes the form of the desire. Seeing ships at sea is rather a proof than a disproof of the subjective theory of mirage. If towns and hamlets and sheep and oxen were seen in the sea-vision, it would confute rather than establish the view which I here present. Is not, then, the mirage of the desert, at least in part, the remaining figments of an ethnic delirium which has been transmitted from the actual delirium of the East?

All thoughtful persons have remarked the ethnological relations of religious thought. While we should by no means adopt the vagary called Semitic monotheism, we may very properly admit the extreme tenacity with which Shem has held to the belief in one God, and abhorred polytheism and mythology. Under the best interpretations of the ancient systems of thought, it is now seen that the original concept of the Aryan mind was also monotheistic. More properly speaking, the original faith of the Aryan race was *Kathenotheism*; that is, a belief in many powers, under the supremacy of one. Dyans Pitar of the Indic Aryans was the Supreme Being, but not the only deity. In the evolution of the Aryan races the original belief degenerated into polytheism. When Paul went to Europe with the new faith, he transplanted into Western Arya that stern and lofty monotheism which has struggled with the ethnic dispositions of the Indo-European race to the present day. The poetic, cause-seeking, law-seeking disposition of the Aryan peoples has risen with difficulty to the sublime concept of unity and universality.

The breaking away of Ishmael by his refusal to accept Christianity was the result of an ethnic peculiarity. The vehemence with which Islam proclaims the oneness and indivisibility of the Most High, and the frequent expressions in the Koran of abhorrence at the idea of a *Son* of God, are clear evidences of the intense monotheistic faith of the southern Semites. It is against this old ethnic instinct that Christianity has still to make its way in all the countries which have fallen under the influence of the Prophet.

We cannot pursue these general views, but may pause to no-

tice in the west of Europe the persistency of an ethnic characteristic among the Irish Celts. It was into Ireland that Druidism retreated before the sword of Rome. It was there that the ancient system was found intrenched in its last fortifications. In dealing with the question St. Patrick and his followers had to pursue a method very different from that adopted by St. Gregory in the conversion of the Saxon pagans in Britain. The Celts held to their Druidical superstitions with much more tenacity than did the Saxons to their Northern paganism. The Druidical forms of worship would not yield to the Christian forms proposed by the saint and his followers. The latter were obliged, just as Rome has been obliged in many countries, to accept the *garment* of the old system in the hope of a new body and a new spirit.

At the time of which we speak the lore of Druidism was preserved in the poems composed and sung by the Irish *Fili*, or Bards. The *Fili* were one of the three orders of Druidical officers. St. Patrick accepted many of the Druid hymns, and others were composed in the same spirit and incorporated in the Christian songs and ritual. There thus arose in Ireland the system which has been designated as Neo-Druidism. It was Christianity in the garb of the ancient Druidical faith. The old ethnic forces of the Celtic race were thus permitted to enter into union with the new evangelism. It might almost be said that Druidism has never been abolished in Ireland. The stream of the ancient superstition flowed as a tributary into the new river of religious thought, and all the waters below the confluence, even to the present day, have been tinged with the religious sentiments of the Celtic race as it was at the time of its prehistoric ascendancy in Gaul and the British Islands. The stubborn Catholicism of modern Ireland is to be explained, in part at least, by the ethnic constitution of the people, and in particular by the Druidical element which it received from the ancient Celtic priesthood.

John Clark Ridpath.

ART. II.—REFORM IN PARLIAMENTARY RÉGIME*

THE friends of liberty throughout the world are greatly grieved at the plebiscitary movement that has appeared in France in favor of a man whom nothing seems to recommend to popular favor. It will, perhaps, not be futile to study the causes of this extraordinary phenomenon, which now imperils republican institutions in France. And among these causes there are three that are easily discerned; namely, universal distrust, hero-worship, and the detestable operation of parliamentary régime.

The First Cause.—When, on the downfall of the Empire, the Republic was established, this ideal régime, this longed-for crowning of all political progress, the people thought that the Golden Age was commencing. And, indeed, the first years, until toward 1875, were astonishingly prosperous. France was proud of having been so easily able to pay the ten milliards that the war had cost her, and all Europe admired this prodigious recuperation. But soon there commenced an economical crisis: all values fell, and all revenues were diminished, while the people attributed to political mistakes a situation which was wholly due to a general economical cause—a financial contraction from which other countries suffered much more than France.

The Second Cause.—Universal suffrage should not have obtained without at least twenty years of universal instruction. The masses are still imbued with monarchical traditions, the heritage of a thousand years of absolutism. These belong to a man rather than to an institution; and they need a military hero, even though they can find him nowhere but on the boards of the "*Café-Concerts*." One needs to read again the marvelous article written by Proudhon when Louis Napoleon, a stranger, and only known by two ridiculous fiascos, obtained ten times more votes than the genuine and sincere republican, General Cavaignac. One thinks to hear the old story again on seeing General Boulanger elected in three departments after the disasters induced by the plebiscite of 1870.

* Emile de Laveleye, the author of this article, is the most famous politico-economist in the liberal ranks of Europe at the present time; a Belgian by nationality, but a cosmopolitan progressive.—EDITOR.

The situation of France recalls for a moment that which preceded the 18th Brumaire, and which Napoleon himself described at St. Helena in the following terms: "When a deplorable weakness and an endless versatility are manifested in the councils of power; when, yielding turn by turn to the influence of hostile parties, without a fixed plan and without a certain course, it has given the measure of its insufficiency; and when the most moderate citizens are forced to concede that the State is no longer governed: when, in short, to its nullity within the administration adds the gravest fault that it can have in the eyes of a proud nation, namely debasement without: then a vague weariness spreads through society, the need of self-preservation agitates it, and, regarding itself, it seems to seek a man who may be able to save it."

The Third Cause.—The evil working of parliamentary régime. And it is of this that I wish mainly to treat, for it is here alone that a remedy can be pointed out and applied without too great difficulty. Having been a student of the play of parties in Italy since 1871, I thus characterized the vices of parliamentary rule: "Parliament is a kaleidoscope; no two sessions offer the same situation. The groups are incessantly undergoing a process of transformation. An interpellation, an order of the day, a crisis and a change of ministry—that is the whole of governmental mechanism." (*Revue des Deux Mondes*, May 1, 1871.)

At a later period, seeing the same instability, the same incoherence reproduced in France under a still worse form, I thought myself able to say: "The omnipotence of the Chambers in a republic constituted as an empire, but having no great constitutional parties, is a source of sterile agitations and a cause of unrest that a nation given to labor, and anxious as to its future, will not always tolerate. The greatest, and perhaps the only danger that threatens the existence of the Republic in France is, then, the imperfection of parliamentary rule." (*Revue des Deux Mondes*, December 15, 1882.)

Since these lines were written the evil has done nothing but increase. The ministers have scarcely had time to be installed in their new duties before a coalition of the Extreme Left overthrows them. It has been computed that the average length of a cabinet is about six months. In the year 1891-82 four ministries followed one another, giving to each ministry

the term of three months of existence. It reminds one of the sharp saying of M. de Léry in the *Caprice* of Musset: "Your ministries are a strange kind of hostelry! One goes in and goes out without knowing why. It is a veritable procession of puppets."

It is impossible that these ephemeral governments, incessantly attacked by the Chambers, and always busy in maintaining a majority in the midst of hostile groups, can seriously apply themselves to the affairs of state. The evil is real for all branches of the administration; however, for internal affairs the numberless wheels of the administrative machine continue to move with a certain regularity. But when it comes to the interests of the army and those of foreign affairs, this instability becomes a veritable danger. How can such a migratory minister, without previous preparation, called abruptly to control the policy of a great country like France, meet the chancellors of rival states, who fully know all the frightfully complicated situation of the Europe of to-day? It is here that the very salvation of the country is at stake.

When the Count of Paris and General Boulanger attack parliamentary rule they do but voice the general sentiment of the nation. It is said that the people desire to be governed. But this is not so, for the entire nation loves liberty, and consequently desires to be governed as little as possible, and it prefers even to attend to its business itself. But that which is fatiguing and irritating are these discussions without issue, these sterile agitations, these parliamentary crises, and this continual downfall of ministries. The recess of the Chambers affords a general release and a universal relief. Every one can then attend to his own affairs in peace, or even his pleasures. Parliamentary rule has thus become a veritable *nuisance*.

Bismarck said some twenty years ago, "Cabinet government is a folly and a scourge, of which Europe will cure itself as soon as possible." Will this prediction, alas! be realized?

We know how the United States has obviated these vices of parliamentary rule. The president, with the approbation of the Senate, chooses ministers who do not come from the Chambers, and who have no power to appear there. The bills which they wish Congress to pass must be introduced by one of its own members. There is neither interpellation nor votes overthrowing the cabinet. The ministers keep their port-

folios four years, or even eight, if the retiring president be re-elected.

This system is much superior to ours. It is peculiarly appropriate to a democracy. Under a monarchy it would re-establish absolutism, since the sovereign could always retain the same ministers in spite of the wishes of the people. But in a republic the people, if they desire, can by their own vote change the administration at each election.

These, then, are the advantages of the American *régime*. And, indeed, it is more conformable to the political theory whose essential phase, according to Montesquieu, is the separation of the powers. In the governmental system of the English cabinet the legislative power absorbs and annihilates the executive power; for it is the votes of the Chamber which designate the ministers, and these latter govern only under its incessant control. Not only does the Parliament vote the laws, but it also watches over their execution, and in reality it directs every thing, even into details, by means of the interpellation and the order of the day. In America the ministers, when once authorized by the Senate, administer independently, of course within the limits of the law.

In this way we need not fear that abuse of the influence of members and politicians in the appointments and the management of affairs which is, by common consent, one of the greatest evils of our system; and an evil which is on the increase everywhere, to the point of introducing disorder into all branches of the service, the weakening of the springs, and a peculiar and very unfortunate species of corruption.

In the American system the president can choose for each department the man the most capable to manage it, thus applying a principle on which depends success in any undertaking—a specialist for each special function—that is, “*the right man in the right place*.” With us the necessities of parliamentary *régime* and the government of parties do not permit the choice for each portfolio of the most competent man. One must yield to opinions rather than to capacities. The demands of the different groups dictate the choice. If a party succeeds to power those who have secured success must be rewarded.

And this evil increases in proportion as the changes are more frequent. It then becomes quite impossible to find each time in

the group or faction called to power by the vote of the majority men prepared for the duties that are to be confided to them. A lawyer, not a diplomat, is appointed to foreign affairs, and to war not a soldier, but an engineer; to finance not a politico-economist, but a legislator. The witticism of Beaumarchais is more true to-day than formerly: "A mathematician was needed, but a dancer gained the place."

In America, when the ministers are once appointed they can exercise peaceably and with attention and assiduity the affairs of state. With us they have not even time to become initiated into the most important questions of their department. Their entire morning is taken up with visits from the deputies, whose solicitations must first be listened to and then means must be found to satisfy them. The afternoon is occupied with the sessions of the Chamber and the incessant labor of negotiations and compromises indispensable in order to preserve the majority. In the evening they must receive and go out under penalty of passing for a misanthrope and compromising their popularity. What a cause for inferiority in a parliamentary minister, even were he a genius, to that chancellor of a neighboring power, who from the retirement of his closet or his rural retreat can follow and unravel with a tranquil eye all the complications of European politics!

There are public affairs on which depends the very future of the country, and which consequently demand a spirit of continuity: the army, the navy, public instruction, and especially foreign affairs. A minister who can retain his portfolio during one entire presidency, as in the United States, can carry to completion a plan maturely prepared and assiduously followed; but what can a transient minister accomplish who has scarcely six months at his disposition, and what foreign state can, with confidence, begin with him an alliance, or even the preliminaries of a negotiation?

The chronic instability of governments, which appears inevitable when the parties are numerous and transitory, especially when there are two of them always irreconcilable and hostile, is an evil so great that it must end in the contempt and ruin of free institutions.

Americans, still preserving the admirable foresight which led the authors of the Constitution to create extra-parliamentary

ministers, have done every thing to limit the vices of the parliamentary system. Thus the number of the States in which the Chambers assemble only every two years is constantly increasing. Not much more than one third of the States now have annual sessions, and every-where they are rejoicing at the repose secured by the year of interim. In Nebraska they are talking of having sessions but once in four years.

The sessions are always short ; there is even one State—South Carolina—whose constitution limits the session to thirty days. Elsewhere they last at most sixty, ninety, or a hundred days. Those of the Federal Congress commence on the first Monday of December, and every other year, following the election, they must end on the fourth of March.

In the Chamber of Deputies of the Congress—the Lower House—the rules have carried to excess the suppression of the abuse of the parliamentary system. The President of the Chamber (Speaker) wields a power as great as that of an autocrat. It is he who makes up the forty-seven committees who examine and bring before the House all bills. These committees are veritable sovereigns, for they can leave in their portfolios all bills which displease them, and the members vote almost in course on the propositions as offered by them.

The time granted to the discussion of a bill which the special committee has approved is very limited ; the reporter of the bill takes charge of it, and each speaker may have but a few minutes. When these have expired the mallet of the Speaker pitilessly interrupts the orator, even in the midst of a sentence commenced.* From this system of the American Congress, the result in no wise compares with that of the French Chambers: the former is a machine to make laws, the latter is an arena for the strife of parties and oratorical jousts.

Thus legislative activity in the United States is very great, and even excessive. I see in a report of the American Bar of 1886† that in the session of 1885–86 of Congress the total number of bills introduced amounted to 12,906, of which

* For the details of this astonishing régime, see my article in the *Revue des Deux Mondes*, November 1, 1886.

† "A Year's Legislation, State and Federal, November 1, 1886." Address at the meeting of the American Bar Association, by the president, William Allen Butler.

but 1,101 were voted on. In the different States the figures are not less stupefying, as the following table will show :

STATES.	Bills. Introduced.	Bills Voted.
New York.....	2,093	631
New Jersey	712	275
Pennsylvania.....	1,065	221
Iowa.....	1,113	181
Kentucky	2,390	1,400
Tennessee.....	1,183	158
Nebraska.....	631	126

Only it is to be observed that nearly all these bills refer to private interests—creations of corporations, railroad concessions, establishment of schools, etc. The number of laws of general interest is relatively limited. Nevertheless, these few facts which I collect suffice to show how much the American parliamentary mechanism differs from ours, and what sacrifices this nation, instructed by experience, imposes on itself, and what rigorous rules it has adopted in order to avoid the vices of the parliamentary system. Ought not this example to serve as a lesson? If in France we wish to maintain the Republic and free institutions, the system of extra-parliamentary ministers is forced upon us.

We can see in the very instructive work of M. H. Passy, on the *Formes de gouvernement*, how difficult it is definitively to found the republican *régime* in a country where great parties are in complete and violent opposition regarding the very basis of the constitution of the State.

Two other reforms, more easy of accomplishment, seem to me also indispensable. In the first place, it would be necessary to renounce the ballot by list for the department, and return to the single or uninominal ballot, or at least to the electoral colleges, choosing three members, each elector being able to vote only for two of the names in order to protect the right of the minorities, as they have done in England, and as is practiced under a little different form in Italy and Spain. The mode of election which now exists in France is detestable. It is impossible for the electors to prepare the list of candidates; it is therefore done by committees formed by the politicians, and these latter the most often in no manner represent the ruling opinion. If the list is too *red*, the *blues* abstain, and the *whites*, although less numerous, gain the victory. If a list too highly plumed

is made, the extreme shades do not like it and will not have it. And thus all good citizens who do not keep step with the leaders are annihilated.

And still another vice: the minorities are completely sacrificed. In the thickly populated departments thousands of electors are thus not represented. And there is a vice still more grave, especially under the present circumstances: the "*scrutin de liste*"—the composite ballot—indirectly permits the plebiscite, which we have justly wished to proscribe, by intrusting the elections of the Republic to the two Chambers in joint session as a Congress. Let a man enjoy a great popularity, justly or unjustly acquired; or let him represent the general discontent, and be put every-where at the head of the list; the result of the elections can be such that he may be designated for the presidency, or that he may be able to control a sufficient number of votes in the Chamber to render a regular government impossible.

But, they say, the ballot by list is the political ballot *par excellence*, because it represents principles, while the *uni-nominal* ballot only represents interests. This objection ignores the very essence of representative *régime*, which every-where and always has been adopted to represent interests. Ideas and principles ought to obtain by means of speech and by the press. The great body of electors can vote intelligently only regarding that which touches them clearly.

The second reform which appears to me necessary has been presented with great energy by M. Reinach; it is the partial renewal of the Chamber by thirds every two years, or rather by fourths every year. I have in my work on the *Formes de gouvernement dans la démocratie modern* pointed out the motives which render this system preferable.

In politics not more than in nature should we advance by bounds. *Natura non facit saltus*. In every thing we should proceed by transitions. The parliamentary history of France has already had but too many theatrical surprises and dissolving views. Beside the spirit of reform, one should make a place for tradition. When the Chamber is renewed by fractions the old members represent the continuity and exercise an influence on the new-comers. A renewed blood penetrates the circulation by degrees, and without a shock. Partial elections are

a warning, general elections are too often a revolution. They are the throw of the dice, a leap into the unknown; and that is more dangerous in France than elsewhere; because it is the constitution of the State which is always at stake.

With an integral renewal the electoral fever seizes the entire land. And as it is impossible to foresee the results which may change every thing, public opinion becomes uneasy, business affairs are arrested, and a deep anxiety spreads through the social body; and this is a great evil, for our present society cannot long support a *régime* which does not afford that security needed by labor and industries. With partial elections one third of the departments would vote every two years, and the change of direction, if it is to be produced, would be made insensibly.

The general elections may be made under a shock of discontent caused by an incident like a check in Tonquin or a bad crop, and that is sufficient to compromise every thing. The Chamber elected will, therefore, not be the expression of the opinions of the nation, but of a transient cloud. The partial renewal has been in practice in Belgium since 1830, and is approved by all.

They talk in France of suppressing the Senate, or what amounts to the same thing, with an additional absurdity of electing it by universal suffrage. Thanks to the monstrous coalitions of monarchists and radicals, the Chamber of Deputies has succeeded in discrediting the representative *régime*, while the Senate is the best Upper House in Europe, and will be the last rampart of the Republic. It is the lower Chamber, therefore, and not the upper, that should disappear.

In every country, at a fixed period, there are rules that are most conformable to the general interest, and consequently to reason. These are the rules that should be discovered and converted into laws—political laws, civil laws, penal laws, administrative laws. This is a matter of science, not of will.

Certainly it depends on a nation as on a king to adopt certain resolutions, but the consequences do not depend on them; these will be unfortunate if said resolutions have been badly inspired. Politics is a science of observation. A sensible people will therefore say, We wish to be governed by the laws most favorable to our well-being and development. As we are

incapable of discovering these laws of ourselves we will appoint for this purpose special agents, as we apply to engineers to make our railroads, and to learned navigators to direct our vessels. And these legislators we will unite into one or two Chambers, according to the system which experience shall have proved to be the most fitting for the production of good laws.

Now, experience has shown that with two Chambers we can govern better and make better laws than with one. The history of representative *régime* in the United States is decisive in this respect. The dual character of the Chambers is an article of the political creed of the Americans. It is more necessary in a republic than in a monarchy, because it offers the only means of escaping from the tyranny of an omnipotent majority, as was that of the Convention in 1793.

Stuart Mill has admirably said: "In every constitution there ought to be a center of resistance against the predominant power, and consequently in a democratic constitution a means of resistance against democracy." More than elsewhere that is necessary in France, because excessive centralization places the control of all administrative machinery in the hands of the sovereign power. Suppose there be a single assembly; then, as there are nowhere independent bodies capable of legal resistance, you have the most perfect organization of despotism under the name of republicanism. On this subject Marquis Alfieri, in his excellent work on the reform of the Italian Senate, quotes a profound expression of Machiavelli: "Those who form a republic with prudence ought to consider it the most necessary thing to give to liberty a strong guarantee, and the nation will live the longer in proportion as this guarantee has been placed in the best hands." In all civilized countries there are courts of appeal to revise the verdicts of the primary tribunals; this is a guarantee that strict justice will be done. For the same motive a superior Chamber is necessary.

When two independent political bodies are to harmonize, they make reciprocal concessions. Thus no system is applied in all its rigor. Regard must be given to the objections and resistance of the minority. The lower Chamber, having to negotiate with the upper Chamber, will do its best to conciliate public opinion. It will thus be compelled to exercise more wisdom and moderation. The double discussion of a bill is

favorable to the execution of the law itself. It is not sufficient solely to decree a reform; minds must be won over in its favor. It is often this kind of service that the House of Lords renders to England; its opposition serves to increase the popularity of the laws that it rejects.

Moreover, neither of the Chambers should be armed with a definitive veto. If a bill is voted twice in two successive sessions by one of the two Chambers, and twice rejected by the other, the members of the two bodies ought to meet in joint session, where the question would be decided by the majority, as is required by the Constitution of Brazil.

However, in order that the upper Chamber may be able to fulfill its useful and indispensable mission, it should represent neither wealth nor a stern conservative spirit, but wisdom, knowledge, tradition, foresight, and, in a word, the qualities that give loftiness of ideas and knowledge of facts. Such has been until now the character of the Senate of the United States, which enjoys more authority, and even popularity, than the lower House of Congress. And this Senate was not instituted to hem the course of progress, but rather to illuminate its course, and it has never been accused of retrograde tendencies.

In all urban communities in the Middle Ages the power emanated from the people, just as our modern institutions now wish it; but they represented the principal social elements, especially the trades constituted into guilds, not a shapeless crowd, and this *régime* was more really representative than ours.

The French Senate is better constituted than the Chamber, because the electoral body that appoints it is more intelligent than universal suffrage. We might add to it representatives elected from the grand organized centers of the intellectual and economic activity of the country, as academies, faculties, chambers of commerce, industrial associations, or trade syndicates. I cannot here examine the different modes of renewing the upper Chamber, but we will read with interest in this connection the later speeches of Lord Roseberry in the House of Lords, and the reform bill of the Italian Senate, discussed by Marquis Alfieri in a monograph entitled *The Senate of the Kingdom of Italy*. Let us not also forget that American democracy has granted to the Senate two great privileges fully justified, first, that of ratifying the nomination of important functionaries, and

especially that of foreign ministers and diplomatic agents, and, second, that of ratifying treaties, and thus controlling the foreign policy.

I therefore resume and conclude. What is called the Bon-langer danger will pass away, we may hope, but the peril which, far from disappearing, will be aggravated is, that which results from the general discontent produced by the detestable operation of the parliamentary régime.

In a country where parties, as in France, are radically hostile to each other, the best remedy is to renounce the cabinet government of monarchical England, and borrow from American democracy the system of ministers independent of parliamentary rule, by adopting at the same time the single or uninominal ballot and the partial renewal of the Chambers. And, far from suppressing the Senate, it should be strengthened by calling to it the men most capable of making good laws in the interest of all, and especially of the working classes, and granting to it, as in the United States, certain special attributes which presuppose maturity and foresight.

True patriotism bids French Conservatives consolidate free institutions by reforms pointed out by experience rather than to lead the Republic into an abyss. The Republic will not allow itself to be throttled without a desperate resistance, sustained, perhaps, by a part of the army, and if, in this frightful struggle, authority shall find itself paralyzed but for a day or two, Paris might be burned more systematically than in 1871.

Let us suppose after this bloody conflict a restored monarchy; it would have against it a very powerful opposition, comprising all the republicans and all the partisans of the rival dynasty. It would then be able to reign only by means of a pressure. How long a time would the French people, who move in the first rank among civilized nations, support this régime?

The Monarchists assume a heavy responsibility in favoring the movement for a plebiscite, and in allying themselves with the Radicals in order to overthrow all ministries, so as to render impossible the maintenance of the Republic.

EMILE DE LAVELEYE.

ART. III.—THE HEATHEN: A SYMPOSIUM.

SALVATION OF THE HEATHEN.

Is there good reason for believing that any who have never known the historic Christ may be saved, and enter at death into the glory of God? In attempting to answer this question we must not ignore another, quite as important to be kept in mind: May such a heathen perish, and if so on what grounds can his damnation be justified? The evangelical theologian will scarcely be able to set forth a doctrine of heathen salvation without recognizing also a doctrine of heathen damnation. We submit a brief consideration of this subject in the following order:

I. *All men are sinners and under the condemnation of death.* This is a fact of observation and experience, as well as the explicit teaching of the Scriptures. The enormities of heathen sinfulness mentioned in the first chapter of the Epistle to the Romans may be found in various degrees among all nations, not excepting Jewish, Christian, and Mohammedan. According to Paul, all the world has become punishable (*ἐπ' ὅλους*) before God, whose wrath is revealed in terrible opposition to all ungodliness and unrighteousness of men. Through the trespass of one man sin came into the world, and consequent condemnation has passed upon the entire human race. This curse is not to be thought of as having geographical distribution. In the populous centers of Christendom, and in speaking distance of the purest examples of Gospel light and life, are scores and hundreds as benighted as any in the depths of paganism. The great fact is, that there is no land, nation, people, or tribe that does not witness to the fact that all men have sinned and come short of the glory of God. This great fact is the basis of all questions of soteriology.

II. *The mediation of Christ has made salvation possible for all men.* The gracious provisions of redemption, in declaring the righteousness of God and opening the way of salvation to fallen man, are co-extensive with the curse of sin. This proposition stands or falls with the doctrine of unlimited atonement. If Christ truly died for every man, then is every man included

in the gracious provisions of that vicarious sacrifice. No one doubts that Christ's passion was of sufficient intrinsic value to redeem all men, but some think that those Scripture texts which speak of his loving his own people and giving his life for them imply that the saving provisions of the cross are limited only to the elect—his flock, his sheep, his Church. This opinion, however, is at best an inference, and cannot be allowed to set aside numerous express declarations that he gave himself a ransom for all. The universal statements are not inconsistent with special appeals to his people which aver that he gave his life for them; but to affirm that his dying for his people is inconsistent with his dying for all men is purely gratuitous. For not one of the special texts affirms that he died only for the elect, while the whole drift and spirit of the biblical revelation favors the doctrine of universal atonement.

This unlimited atonement magnifies the righteousness and love of God, and provides for the salvation of all, but it does not necessarily secure the salvation of any. With the world-wide redemption other provisions are associated, and certain conditions essential to its appropriation are clearly stated in the word of God. Therefore, we maintain that the meritorious mediation of the Lord Christ has made salvation possible to all, but does not absolutely secure the salvation of any.

Along with this doctrine of atonement stands the truth that there is no other ground of salvation. There is no other name given under heaven—no other gracious means or provision by which either Jew or Gentile, civilized or uncivilized, can attain unto the glory of God. As all have fallen under the condemning curse of sin, so the free gift of atonement in Christ makes possible to all justification unto life. And the omnipresent Spirit convinces human hearts of sin, of righteousness, and of judgment.

III. *Salvation through Christ is attainable only on condition of faith and obedience toward God.* The New Testament teaches that salvation is God's gift, not on account of meritorious works which man may hope to do, but through faith as a means.* In the economy of grace Christ becomes the end of

* This is the teaching of the familiar passage in Eph. ii, 8: "By grace have ye been saved through faith, and this (roûro, that is, *the being saved*, not the *faith*, which would have required the feminine *ἀντὶ*) not from yourselves; God's is the gift." So Ellicott, Alford, Meyer, De Wette, and Braune.

the law for righteousness to every one who believes. Such a faith in the soul of man is the fruitful source of all religious life and activity. It is defined in Heb. xi, 1, as an assurance of things hoped for, an evidence or conviction of things which are not seen. By means of this the hungering and thirsting spirit of man takes hold on God. Whether it be exercised in the heart of Paul, or Abraham, or Rahab, or Jephthah, or Socrates, or Gautama, its inmost essence and spirit consists in an assuring trust of the soul in things hoped for and unseen. We know of no word of God which forbids the belief that any and every sinner, whether Jew or Gentile, whether blessed with Christian light or dwelling in heathen darkness, who exercises such a faith shall be saved. Such faith is the saving condition, as the atonement of Christ is the saving ground of any man's attaining unto life eternal.

IV. *Sufficient light for the exercise of such saving faith is given to all who know enough to choose good and refuse evil.* We need not encumber the discussion with the question of children dying in irresponsible infancy, or of idiots, or of that large company of human beings, to be found alike in Christendom and heathendom, who seem as little capable of moral judgment as the unthinking animal. The above proposition is warranted by the following considerations:

1. Man is a religious being. There is no nation or people that has not some religious system, or some method of seeking to nourish the spiritual life. There is a universal consciousness of dependence on some higher power, together with a sense of obligation and moral desert. To this fact Paul refers when he speaks of the heathen showing the work of the law written in their hearts. Rom. ii, 15. What may be known of God is manifest in them, because God has shown it to them. Rom. i, 19. John's gospel (i, 9) also declares that the eternal Word ministers some measure of the true light to every man coming into the world. The sacrifices, rites, ceremonies, pilgrimages, and speculations noticeable among the scattered nations are additional evidences of man's religious nature and longings. He must have a most unworthy and unscriptural view of the fatherhood of God and the wisdom of Christ who supposes that the hundreds of thousands of millions of such religious beings who have never been permitted to hear the Gospel message of sal-

vation are beyond the drawings of the Father (John vi, 44) and the saving power of Christ.*

2. Noble sentiments of faith and piety have had manifold expression among peoples unenlightened by the Hebrew and Christian revelations. Paul cited a Greek poet as declaring that men are God's offspring. His tribute on Mars Hill to the religious devotion of the Athenians is memorable. Their devotions doubtless contained many elements of superstition and dread of unseen demoniac powers (*δαιμονία*), but in its essential nature perhaps no worse than some of the superstitions cultivated by Romish Christianity. The piety of Socrates and the lofty sentiments of Plato have been the admiration of generations of Christian scholars. The poetry, the history, and the philosophy of the Greeks are permeated with religious thought. The writings of Cicero and Seneca evince the profound conceptions of religion entertained among the Romans. The sacred books of the ancient Egyptians, Assyrians, Persians, and Hindoos tell the same story of faith and striving after God. The "eightfold path" of the Buddhist consists of right belief, right judgment, right utterance, right motives, right occupation, right obedience, right memory, and right meditation. The careful reader of universal history will observe among all these nations, and others, evidences of a devout yearning after God, and even where the forms of worship are degrading, and deserving of the severest denunciations of God's law, they may nevertheless embody the assuring faith of countless pious souls who never knew any other way of formal approach unto God. The seeker after truth, possessed of the substance of such a faith, needs only the glorious vision of God in Christ to be changed into the same image, from glory to glory. 2 Cor. iii, 18. It may be that all such souls receive the transforming vision of Christ at death, in a moment, in the twinkling of an eye, and so have no need of any further probation.

* There are always some hasty talkers who respond to this with the question, "If the heathen can be saved without the Gospel, why send it to them, or what need even of the Christian dispensation?" Never was this question better met than by the retort of John Fletcher: "If sinners could be saved under the patriarchal dispensation, what need was there of the Mosaic? If under the Mosaic, what need of John's baptism? If under the baptism of John, what need of Christianity? Or, if we see our way by starlight, what need is there . . . of the rising sun?"—Works, vol. i, page 41.

3. According to the Scriptures, there have been many outside of the light of Hebrew and Christian revelation who possessed sufficient knowledge of God to render him acceptable service. The Pharaoh of Abraham's time, who was plagued because of Sarah, manifestly had some fear of God before his eyes, for his action in the case was a severe rebuke to the duplicity of the Hebrew patriarch. Gen. xii, 10-20. The same fact appears yet more strikingly in Abimelech. Gen. xx. But how great must have been Melchizedek, king and priest of the most high God, who blessed Abraham and received from him tithes of all the spoil he had taken! Gen. xiv, 18-20; compare Heb. vii, 4. Jethro, prince and priest of Midian, was another similar character. He rejoiced in the triumphs of Israel, blessed Jehovah, and recognized in the miracles of the exodus the proof that Jehovah was greater than all gods (Exod. xviii, 11), but he did not receive his religion from Moses. Rather, Moses and Aaron were glad to follow his counsel, and he ranked above them both as a patriarchal priest, and officiated at the offering of burnt-offerings and sacrifices. Exod. xviii, 13-27. The story of Balaam is proof both of the faith of the king of Moab in the power of God, and of God's special revelations to a heathen soothsayer. It did not follow that either the king or the prophet made good use of his opportunities. On the other hand, Rahab's faith, confessed in Josh. ii, 9-11, and extolled in Heb. xi, 31, shows how another heathen, having like opportunities, improved them. The prophecy of Isaiah (xliv, 28, xlv, 1-4) concerning Cyrus recognizes him as God's anointed shepherd and servant to do his pleasure; and, if we except the divine names employed, Cyrus's proclamation in Ezra i, 2-4, evinces no more reverence for God than numerous inscriptions of other ancient Oriental monarchs which are at this day legible on the rocks of the far East. The repentance of the Ninevites at the preaching of Jonah showed an active faith in God without conversion to the religion of Israel.

With such examples of heathen penitence, faith, and piety in the Old Testament, we need not wonder at such a devout Roman soldier as Cornelius, fearing God with all his house, giving much alms, and praying to God continually. Acts x, 1. His religious knowledge had probably been helped by contact with Judaism, and the Gospel word was not altogether unknown

to him (verses 36 and 37); but he was evidently without clear Gospel light, and needed the ministry of the apostle to set him fully free. Like another centurion, mentioned in Luke vii, 2-9, his devout feeling had prompted him to the best use of his opportunities, and had developed a faith which Christ himself extolled. By a heavenly vision Peter became convinced that "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." (R. V. verses 34, 35.) This is an unqualified universal proposition. Cornelius, like many a longing heathen, needed clearer light and better knowledge, but in the absence of these he adhered devoutly to the truth he had; and such a faith may be as well imputed for righteousness as that which prompts the most pious Moslem to pray five times a day, or the papist to count his beads, adore the crucifix, and bow before the image of the Virgin.

The obvious doctrine of Paul in Rom. i, 19, 20, and ii, 14, 15, is, that the heathen, who have no written revelation like the Jew, are not without any revelation. They have an inner revelation "written in their hearts," their own conscience testifying to the same, and their moral judgments (*λογισμοί*) accusing or excusing them. The conscience is the sure exponent of the moral sense, and wherever it witnesses in a human heart a sense of freedom from condemnation, there is "justification of life." But the opposite character, whose conscience condemns him, sins and perishes without the written law.

The condition of salvation is not a matter of knowledge, of comparative enlightenment, but of faith and obedience to that measure of light which lighteth every man that cometh into the world. That light is vastly different in Paul and in the barbarian who saw the viper fasten on his hand; but God may infallibly discern in the pitiable savage such an assurance of things hoped for, such a conviction of things not seen, as to grant him repentance unto life on the ground of the same unlimited atonement which Paul preached, and through which he also hoped for salvation.

Milton S. Terry

THE SECOND PROBATION DOGMA.

The "probation" of man, as terms are now used, may denote a trial to decide whether he shall fall from holiness into sin, or whether he shall rise from sin into holiness. It may signify the probation before apostasy of all mankind in Adam; or of each individual subsequent to apostasy under the plan of redemption. In the first instance the probation relates to perseverance in holiness; in the second, to accepting the mercy of God in salvation. In the older theology "probation" was employed only in the first sense. In the later, especially since the days of Bishop Butler, the second meaning has become common. This is the sense intended when the "Second Probation Dogma" is discussed.

The question is, whether the sinful and impenitent heathen will have the offer of forgiveness through faith in Christ made to them after death.

In answering this question, the following preliminary remarks must be made. First, the heathen is not *entitled* to such an offer, because his sin is voluntary. There is no difference between heathendom and Christendom, in respect to the fact of guilt before God. "Every mouth is stopped" when this charge is made. Rom. iii, 19. The only difference relates to the degree of guilt. But a criminal is not entitled to the offer of pardon. Secondly, the fact that Christ's satisfaction is *infinite* does not oblige God to offer its benefits to every individual. Sinful man did not make this atonement, and therefore has no claim upon its expiating virtue. It belongs to the Author of it, and "he may do what he will with his own." Matt. xx, 15. God has commanded his *Church* to say to every creature, "Repent ye, and believe the Gospel" (Mark i, 15), but he has not bound himself to do the work which he has assigned to them, or to supplement their unfaithfulness by a second preaching of the Gospel in the future life. God "*now* commandeth all men every-where to repent." Acts xvii, 30. And all men, evangelized or unevangelized, who repent will be forgiven through Christ.

These preliminary propositions are necessary in order to show the true state of the case as it respects the heathen. It does not differ in kind from that of the nominal Christian. The

unevangelized and evangelized stand in the same relation to the divine mercy. Both classes alike are free agents; have "sinned and come short of the glory of God" (Rom. iii, 23), and are liable to the punishment of sin. Neither class is entitled to redemption, nor has any claim upon the canceling efficacy of the infinite atonement.

Now the question arises, Is there reason to believe that, although God is under no obligation to offer the pardon of sin to the heathen after death, he nevertheless intends to do so? The answer to this question must be derived wholly from Revelation. The *à priori* method is useless here. We cannot determine what God will do in a case that is purely optional and sovereign, like that of the exercise of mercy, except by knowing what he has said he will do.

On looking into Scripture we find that the salvation of the human soul is made to depend upon its *regeneration*. Christ said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." This implies that every man who is born again shall see the kingdom of God. Regeneration, therefore, determines human salvation. And it determines it because it produces every thing requisite to it. The great act of faith in the blood of Christ, by which the sinner is justified, is described as depending upon it. "No man can come to me, except the Father which hath sent me draw him." John vi, 44. "Ye believed, even as the Lord gave to every man." 1 Cor. iii, 5. "Unto you it is given in behalf of Christ, to believe on him." Phil. i, 29. Christ is "the author and finisher of faith." Heb. xii, 2. "Whosoever believeth that Jesus is the Christ is born of God." 1 John v, 1. Faith, repentance, justification, and sanctification all result naturally from that regenerating act of the Holy Spirit whereby he "quickens" the soul "dead in trespasses and sins" (Eph. ii, 1), enlightening the understanding and renewing the will. If the new birth has occurred, everything else in the process of salvation will occur. The regenerate child, youth, or man immediately believes, repents, and begins the struggle with remaining sin. The regenerate infant believes, repents, and begins the struggle with remaining sin the moment his faculties will admit of such activities; that is, as soon as he comes to the years of self-consciousness. A regenerate infant has potential or latent faith and repentance. It is

not proper to call him an unbeliever, or to class him with unbelievers.

Consequently, the question, Is there salvation after death? is the same as the question, Is there regeneration after death? In other words, Is the present *dispensation of the Spirit*, by which the new birth is effected, continued into the next life? The whole question respecting a "second probation" turns upon this question.

There is not a passage in Scripture which, either directly or by implication, teaches that the Holy Ghost will exert his regenerating power in the soul of man in any portion of that endless duration which succeeds this life. On the contrary, his regenerating function is represented as confined to earth and time. The affirmation, "My Spirit shall not always strive with man" (Gen. vi, 3), proves that the dispensation of the Spirit is not *everlasting*; and the accompanying statement, "Yet his days shall be a hundred and twenty years," implies that it is exterminious with man's mortal life. Accordingly, our Lord makes death to be the critical point in man's history. He says to the Pharisees, "If ye believe not that I am he, ye shall die in your sins." John viii, 21, 24. This solemn threatening, which he twice repeats, loses all its force if to die in sin, or unregenerate, is not to be hopelessly lost. He teaches the same truth in the parable of Dives. The rich man asks that his brethren may be exhorted to faith and repentance before they die, because if impenitent at death, as he was, they will go to hades, as he did, and be punished forever. The Old Testament teaches the same doctrine: "The wicked is driven away in his wickedness [at death]; but the righteous hath hope in his death." Prov. xiv, 32. "When a wicked man dieth his expectation shall perish." Prov. xi, 7. "If thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity." Ezek. xxxiii, 9.

Still further proof that death is the deciding point in man's existence is found in those *effects of regeneration* which have been spoken of. Faith, repentance, hope, and struggle with remaining sin are never represented in Scripture as occurring in the future life. After death the regenerate walks by sight, not by faith; has fruition instead of hope, and is completely sanctified. Faith, repentance, hope, and progressive sanctifica-

tion are described as going on up to a certain point denominated "the end," when they give place to sinless perfection—"He that endureth to the end shall be saved"—the end of this state of existence, not of the intermediate state. "We desire that every one of you do show the same diligence to the full assurance of hope unto the end." "Christ shall confirm you unto the end." "Whose house are we if we hold fast the confidence and the rejoicing of the hope unto the end." In all such passages the end of this mortal life is meant. And to them must be added the important eschatological paragraph (1 Cor. xv, 24-28), which teaches that there is an "end" to Christ's work of mediation and salvation when "there remaineth no more sacrifice for sins." Heb. x, 26.

The large amount of matter in Scripture which teaches that the operation of the Spirit in the new birth and its effects belong only to this life cannot be invalidated by the lonely text concerning Christ's "preaching to the spirits in prison," a passage which the majority of exegetes, taking in all ages of the Church, refer to the preaching of Noah and other "ambassadors of Christ;" but which, even if referred to a personal descent of Christ into an under world, would be inadequate to establish such a revolutionizing doctrine as the prolongation of Christ's mediatorial work into the future state, the preaching of the gospel in sheol, and the outpouring of the Holy Ghost there. For the dogma of a future probation for all the unevangelized part of mankind is radically revolutionizing. It is another Gospel, and if adopted would result in another Christendom. For nearly twenty centuries the Church has gone upon the belief that there is no salvation after death. All of its conquests over evil have come from preaching the solemn truth that "now is the day of salvation." 2 Cor. vi, 2. It has believed itself to be commanded to proclaim that "after death is the judgment" of sin, not the forgiveness of sin. But if the Church has been mistaken, and there is a probation in the future life for all the unevangelized of all the centuries, and it is announced, as all the truth of God ought to be, then the eternal world will present a totally different aspect from what it has. Heretofore the great hereafter has been a gulf of darkness for every impenitent man, heathen or nominal Christian, as he peered into it. Now it will be a darkness through which

gleams of light and hope are flashing like an aurora. The line between time and eternity, so sharply drawn by the past Christianity and Christendom, must be erased. A different preaching must be adopted. Hope must be held out instead of the old hopelessness. Death must no longer be represented as a finality, but as an entrance for all unevangelized mankind upon another period of probation and salvation. Men must be told that the Semiramises and Cleopatras, the Tiberiuses and Neros, may possibly have accepted the Gospel in hades. Children in the Sabbath-schools must be taught that the vicious and hardened populations of the ancient world—of Sodom and Gomorrah, of Babylon and Nineveh, of Antioch and Rome—passed into a world of hope and salvation, not of justice and judgment.

It is objected by the advocates of a future probation that the denial of the salvation of the heathen after death means that only a few of mankind are saved. This is an error. While the Scriptures confine the regenerating work of the Spirit to this life, they represent the subjects of it as "a great multitude which no man can number, of all nations, and kindreds, and tongues." Rev. vii, 9.

In the first place, the Church generally understands the Bible to teach that all who die in infancy die regenerate. Probably all evangelical denominations, without committing themselves to the statements of the Westminster Conference respecting "election," would be willing to say that all dying in infancy "are regenerated and saved by Christ through the Spirit, who worketh when and where and how he pleaseth."—*Confession*, x, 3. This is the regeneration and salvation of nearly one half of the human family. And it is all accomplished here upon earth, not in hades.

Secondly, the Scriptures teach the regeneration of a vast adult multitude, from Adam down, who came under the influence of the Holy Spirit in connection with the special revelation, in the antediluvian, patriarchal, Jewish, and Christian Churches. These are all regenerated before or at death.

Thirdly, the Scriptures warrant the belief that the Holy Spirit exerts his regenerating grace to some extent in adult heathendom, making use of the unwritten revelation as the means of convincing of sin, and that in the last day a part of God's redeemed people "shall come from the east and from

the west, and from the north and from the south, and shall sit down in the kingdom of God." Luke xiii, 29. These, also, are all regenerated before or at death. Since regeneration in the instance of the adult immediately produces conscious faith and repentance, a regenerate heathen is both a believer and a penitent. He feels sorrow for sin and the need of mercy. This felt need of mercy and desire for it is virtually faith in the Redeemer. For although the Redeemer has not been presented historically and personally to him, yet he has the cordial and longing *disposition* to believe in him. With the penitent and believing man in the gospel, he says, Who is the Lord, "that I might believe on him?" John ix, 36. Such a man is saved by and through Christ.

In addition to all this work of the Holy Spirit in the past in applying in these three ways the redemption that is in Christ Jesus, it must not be forgotten that the world has not yet witnessed the mightiest and most wonderful manifestations of his power. The Scriptures speak of an outpouring in "the last days" that will exceed any thing in the previous history of the Church. "I will pour out my Spirit upon all flesh," says God. Joel ii, 28. Vast masses of sinful men will be bowed down in deep conviction of sin. The Redeemer will take unto him his mighty power, and turn the human heart as the rivers of water.

Now, this is a great salvation. The immense majority of the race that fell in Adam will be saved in Christ "by the washing of regeneration, and renewing of the Holy Ghost." Titus iii, 5. And this regeneration is effected in every instance before "the spirit returns to God who gave it." The duty of the Church is to preach the Gospel to every creature, and to pray unceasingly for the outpouring of the Holy Ghost. Instead of starting a false hope for the salvation of the heathen by daring to reconstruct the plan of salvation, and to extend the dispensation of the Spirit into the future life, the Church should strengthen the old and true hope by doing with its might what its hands find to do, and crying with the evangelical prophet, "Awake, awake, put on strength, O arm of the Lord." Isa. li, 9.

WGT. Shedd

THE MISSION OF THE CHURCH.

The heathen being salvable, and the Scriptures giving us no saving gospel for souls beyond one probation, the mission of the Church is to *now* bring the Gospel into contact with living heathen.

"I believe in the Holy Ghost, the Holy Catholic Church." In the Apostles' Creed the doctrine of the Church succeeds the doctrine of the Holy Ghost, and is, in fact, the creature of the Holy Ghost. Heathenism in the form of atheism repudiates the Creator; in the form of deism denies the Redeemer; and in the form of rationalism ignores the presence of the Holy Ghost in the Church. What is the Church? What is heathenism? For our purposes of discussion of duty it is enough to say that "the Church is the body of Christianity, and Christianity is the soul of the Church." The Church, as a fact, is the Christian religion organized; the Church as a spiritual entity, as a creation of God, is a body of individual believers whose hearts have been renewed by the Holy Ghost. Heathenism is either ignorance of or rejection of God as Creator, of Christ as Redeemer, of the Holy Ghost as sanctifier, and of the Scriptures as the revelation of God.

Religion is a universal fact, while Christianity is the only true religion. The end of all religious inquiries outside of Christianity is, What is truth? The beginning of Christianity is the assertion of Christ, "I am the truth." Christianity is Christ. Christianity is God manifest in the flesh. "Heathenism was the seeking religion, Judaism the hoping religion; Christianity is the reality of what heathenism sought and Judaism hoped for." And with this reality the Church is appointed to meet the seeking of heathenism. Plutarch says, "You may see states without walls, without laws, without coins, without writing; but a people without a god, without prayer, without religious exercises and sacrifices, has no man seen." Universal man must have religion, and the Christian Church is bound to determine what the character of that religion shall be, because it holds the powers and the commission to determine.

Universality in provision, in application, in appeal, in command, is stamped upon all of God's revealed purposes for the salvation of the race. The Jewish rabbis, who under the pat-

ronage of the Ptolemies made the earliest version of the Pentateuch, the first translation of any book into another language, gave to the world the emancipation proclamation of literature not only, but of man; for in the very frontispiece of the book there was the promise of a Great One to come, who was to crush the serpent's head, and deliver man from the woes of sin and the thralldom of a mighty spiritual adversary. The spiritual in its purity and possible universality was preserved alone in the Jewish idea of a Messiah to come. And when he came, "it was written over him in letters of Greek and Latin and Hebrew, This is the King of the Jews." Those three languages, representing the three highest civilizations and controllers of human thought in the world, are thus seen meeting in the cross of Christ, from the bare prophecy of which they had received their impetus. Here they are converging in one center, in this inscription; and though revilings are heard for a season the glad words, "It is finished," pierce the darkness, and henceforth the languages of the inscription are to die upon the lips of men, as spoken languages, that they may embalm the truth that the Desire of all nations has come. The Truth has become incarnate, and man, intellectually and morally, may be free. The most vital and transcendent truth which the universe holds, which eternity can show, is here presented—God incarnate in Christ; and belief in this truth constitutes man a son of God. For "as many as received him, to them gave he power to become the sons of God, even to them that believe." "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

The mission of the Church to the heathen is its chief mission. The one object of the coming of Christ and of the founding of the Church bearing his name is to bring the world out of heathenism. Christ's command is, "Go ye into all the world, and preach the Gospel to every creature." This alone defines duty so simply that there can be no misunderstanding and no rational debate. Hesitation about obedience is nothing less than disloyalty, and deprives the individual Christian and

the Church of any claim to "Lo, I am with you alway, even unto the end of the world."

Just before Christ was "carried up into heaven," while he was in the midst of "the eleven gathered together, and them that were with them," "opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem! And ye are witnesses of these things." "Beginning at Jerusalem!" "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." The command and commission were both universal, and the pentecost enduement, with its many tongues, was for universal Gospel propagation.

But why this long delay of the Church in full obedience to the command? and why must we count the present the crisis time? In its infant days visible divine interposition aided the Church in the extension of Christ's kingdom. Now she is left to herself and to the infinite spiritual forces at her disposal. The Church exerted all her energy to live in the early ages. When the streets of Rome flowed with the blood of her martyrs she could not go forth to win the world to righteousness. Victory came and Rome was conquered. Then came corruption and cultured heathenism from the alliance with princes and temporal rulers. Outward prosperity and the inward disease of a pagan papacy, for ten centuries, cursed and almost crushed the life of the Church, until, through the Reformation, she returned to the Christianity of the first ages. Sweeping and garnishing the old temple was the work of the sixteenth century. Preparation and omens of hope characterized the seventeenth century. A vision of the magnitude of the work dawned upon the eighteenth century: prayer was more prevalent; single disciples went forth, and other disciples poured out their wealth to bring the heathen to God. The nineteenth century became the missionary century, and has given birth to most of the great armies of missionary societies. The world was not ready for the advance of the Church, and the Church was not ready to do her work until *now*. Providence has been preparing the way for the Church's full obedience to the command to "preach the

Gospel to every creature," "among all nations," in "all the world."

Science is now harnessed to the Messiah's triumphal car in its way among the nations. Steam and electricity link the barbarous regions of the earth to Christian civilizations and break the sleep of centuries. Seas are no longer mysteries, and deserts inspire no fear. Mountains are leveled, rocks tunneled, chasms bridged, lightning chained, and knowledge converted into implements of daily use. Every civilized man has become the center of the globe. The Church began its work at Jerusalem, and has girdled the world with its stations of the cross, and has reached Jerusalem again; but within sight of its stations are the millions of heathen of "all nations" waiting for the messengers of the Church to point them to the cross, upon which their hope as well as ours was borne. Nearly a thousand millions of the race for whom Christ died are without the Gospel. Stanley says that in his journey of seven thousand miles from Zanzibar to Banana he saw neither a Christian disciple nor a man who had ever heard the gospel message. And how dark the heathenism that rejects Christ in civilized lands!

The mission of the Church to-day is a mission in the face of the crisis of the history of Christianity. The fullness of time is seemingly near for the Bride to come forth in her beauty. The Bridegroom is waiting. The civil powers of both hemispheres are in the grasp of Protestant Christianity. The printing-press sent forth the Bible as its first gift to man, and now two hundred and fifty printed languages and dialects are the media for communicating the Gospel to all nations. The last of the hermit nations has now within her gates the messengers of Christ. One hundred years ago the gates of papal, pagan, and Moslem nations were mostly closed against the Church and the Gospel. Now in almost all of these lands the missionary and the convert are protected by law. Within the century over one hundred missionary organizations have been formed and one hundred thousand missionaries have gone forth. Great and effectual doors are open; barriers are broken down; insignificant human agencies, consecrated and under the divine guidance, are working such mighty results that the most audacious skepticism must admit the presence of a superhuman element. "This Gospel of the kingdom shall be preached in

all the world for a witness unto all nations; and then shall the end come." Peter exhorts the Church to both "look for and hasten the coming of the day of God." The Saviour is waiting to "see of the travail of his soul." The Church has both the men and the money to "hasten the coming of the day of God." And the mission of the Church is to Christianize the money as well as the manhood within its possession. The consciousness of stewardship in the use of money proves the potency of Christian love in human hearts to conquer selfishness, and to create a spirit of sacrifice which is the very soul of the Gospel.

The Church is missionary in its birth and growth. Heathenism is essentially cursed with sin, and sin is heathenism, whether it be found at home in Jerusalem or abroad among "Greeks," "Gentiles," or "barbarians." Men are heathen just to the extent that they are sinners. It is the same enemy that the Church meets in extending the kingdom of Christ every-where. Intelligent Christian responsibility and obligation do not divide Church work, so far as its relative importance is concerned, into home and foreign; it never puts in the attitude of antagonism or rivalry the different parts of the redeemed world. "The field is the world." The starting-point must be home, but the obligation extends to "every creature." Near and distant are not terms applicable to the duty of the Church to the heathen in the light of the divine command. Commerce may speculate about distance, but Christianity never. There are no limitations by degrees of latitude or longitude. To the duty of the Church to save sinners divine command and providential indications can alone construct the geography of duty.

It is one mission. The apostles never make any theological explanation of any difference in the work of the Spirit in the conversion of men. The Roman centurion, the Jewish scribe, the Jerusalem widow, and the heathen necromancer were convinced of sin, of righteousness, and of judgment, and brought to stand on a common level; even as among the diseased multitudes, all of whom Christ healed, were the learned and illiterate, the bond and the free, the Jew and the Greek, the barbarian and the Scythian. Home heathen may sin against greater light, but that does not lessen the Church's responsibility to send the greater light to those beyond who sit in denser darkness.

The Church of Christ will meet the obligations of its mission

to the heathen when it is baptized by the Holy Ghost and comes to appreciate the crisis upon us, and the money flows forth from unlocked treasuries, and love for souls flows forth from sanctified hearts; consecrated laborers and consecrated substance working harmoniously, co-operatively, and without wasteful rivalry, can hasten the millennium. In the presence of the heathen world the Church must present an undivided front or it can never claim the right to trace its origin to pentecost, nor can it convince the heathen mind of the divinity of the religion it proclaims.

The Church has all the appliances needed to fulfill its mission. Resources of history, character, money, machinery, education, science, numbers, the press, the divine promises, are necessary instruments, but they are strengthless, either singly or in combination, until baptized by the Holy Ghost; then, singly, they take on strength, and massed, they become almost omnipotent. These appliances in the possession of the Church, wielded by the Holy Ghost sent by Christ, shall become, like him, sweet in sympathy, pure in holiness, vital with love, all-powerful with victory. Before these, heathen temples would tumble, incense burning to unknown gods would be quenched; air polluted with blasphemy would be purified; ignorance would flee away; the flood-gates of intemperance would be closed; the fires of passion would be quenched, and fountains of bitter tears would be dried up; the crescent and the cross would meet in the holy city: "In the wilderness would waters break out, and streams in the desert. And the ransomed of the Lord would come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing would flee away."

The same power which rested upon the one hundred and twenty disciples on the day of pentecost, constituting then the entire Christian Church, resting upon the present entire membership of the Church, and multiplying converts in a ratio equal to the increase in the first century of the Church's history, would speedily make this world fit for the Saviour's abode, for heathenism would be unknown.

James M. Kiny.

ART. IV.—COUNT LYOF TOLSTOÏ.

COUNT LYOF TOLSTOÏ is a man of undeniable genius and gifts; whose fame has been steadily brightening for the last quarter of a century, and whose name, especially during the last decade, has been on the lips of all reading people, not only in Russia, but in America and England. In short, the whole world has found him out, and ungrudgingly crowned him as a prince in literature.

His popularity at first may probably be ascribed quite as much to his masterful and charming personality as to the excellence of his writings. But to this has been added, of late, the interest aroused by his clear and brilliant exposition of a certain revolution which has taken place in his religious opinions, and his entire character and manner of life as well; an experience which may best be expressed by the term "conversion," and which seems to be as genuine and permanent as it is remarkable.

To one not familiar with the Russian language the data relative to the history and external life of Count Tolstoï are provokingly meager. Although his personality pervades every book he has written, and his religious works, especially, are rare specimens of mental and spiritual autobiography, his every-day life, and the details of his plans and projects, are kept persistently in the background; while his retirement in the country, and the suspicion with which his opinions are regarded by the Russian government, draw a veil of privacy about his movements that cannot easily be lifted. A mere sketch of his career is, therefore, all that can with any degree of confidence be offered here by way of introduction to what may be said about his books.

Count Lyof Nikolayevitch Tolstoï was born on his father's estate in the Russian province of Tula, in the year 1829. His father was a retired lieutenant-colonel, who proudly traced his pedigree back to a Count Tolstoï who was the friend and companion of Peter the Great. His mother was the only daughter of Prince Nikolai Sergeevitch Volkonsky. She died when he was but two years old, and a distant relative took charge of the training of the four brothers and one sister. In 1843 Lyof en-

tered the University of Kazan, taking up particularly the study of Oriental languages. One year after he exchanged that course for the law, which occupied his attention for two years more. At the end of that time he suddenly determined to leave the university, without taking his degree, and returned to his old home at Yasnáia Polyana, where, with his brothers, he lived in the enjoyment of a charming country life until 1851. That year he followed his favorite brother, Nikolai, into the army, and to the Caucasus, where he shortly began to write his first novels, *The Cossacks* and *Childhood and Youth*. He lived amid the splendid scenery and enjoyed the free life of the Caucasus for nearly three years. When the Eastern war broke out, in 1853, he was transferred, at his own request, to the army of the Danube, and served on the staff of the renowned Prince Gortchakoff. Subsequently, he took part in the famous defense of Sebastopol, afterward recording his thrilling experiences in the sketches entitled, *Sebastopol in December, in May, and in August*. At the close of the war he retired to private life, and devoted himself to literary work, spending the winter months in Moscow and St. Petersburg, and his summers on his estate, until 1861. These were years of great literary activity, and, in his own country at least, he gained recognition as a writer of the first rank. The emancipation of the serfs in 1861—an event in which he was deeply interested—turned his closest attention toward agronomic questions, which he studied with enthusiasm, not only at home but in other European countries. In 1862 he married, became a magistrate, and decided to live continuously on his estate, and devote himself mainly to the education of the peasantry and a general improvement of their condition.

In 1875-77 his literary genius reached its culmination in the production of his greatest work of fiction, *Anna Karenina*. Since that time he has not ceased to disappoint the expectations of his purely literary admirers, having abandoned fiction as an unworthy field of effort, adopted an unexplained sort of communism, excluded himself from general society, taken up the simple life of the common people, among whom he seeks his associates, and occupying his leisure hours mainly in the composition of religious works, in which he elaborates certain eccentric and more or less impracticable theories.

Though living upon and managing his large estate, he holds to the simplest habits, and lives in the plainest practicable manner. He indulges no fanciful ideas in farming; indeed, the general appearance of his substantial but unpretending mansion and grounds more than intimates that but little attention is given to the æsthetic side of life. In the cultivation of his estate he seems to be studying the interests of the peasantry rather than his own. All improvements tend in that direction, while his own tastes, as an educated and refined nobleman, are evidently forgotten or ignored.

With the exception of his family, only a few of the members of which are in full sympathy with his plans, and occasional visitors, his associations are entirely with the rude peasantry, with whom he lives upon terms of perfect equality, discarding all titles and formalities, abrogating all authority, and seeking to influence them solely for their own good by sympathy and love; a very difficult task, judging from reported results, and yet in the prosecution of which his ardor does not seem to cool as the years go by. He gives a portion of each day and evening to manual labor, spending the morning in plowing, sowing, scattering manure, or haying, as the case may be—usually in aid of some very poor or disabled tenant—and an hour or two of each evening in shoemaking, at which he is quite an adept.

His simple habits promote good health and clear-headedness, and as a result the hours he devotes to literary work are very productive, in his chosen field of study, both in quality and quantity. His hospitality to the poor as well as the rich is unbounded, and evidently unaffected, and the practical application of his unselfish religious principles to the life of every day insures him a cheerful soul, and makes him, indeed, a father and a friend to all about him. To repeat his own testimony, whereas he was once dissatisfied and embittered by the emptiness of life, he now has peace, hope, and health, "with happy yesterdays and confident to-morrows."

Count Tolstõï has achieved his most permanent fame in fiction, several of his novels easily taking rank among the great artistic productions of the century. He is justly called the founder of the realist school in fiction, the aim of which "is to hold up the mirror to human nature, and to depict it with sub-

tile observation alike in its outward features and its most hidden motives. It is an attempt to set forth life as it is, in all its natural surroundings, with exactitude and simplicity." He must, however, be held in no way responsible for the sins of many of his disciples, especially among the French writers. Zola and his Parisian compeers in "impressionist" literature can find no warrant for their degrading impurity in the writings of the Russian Count. To be sure, he frequently wearies us with the minuteness of his details and his "cruel realities" of life, but he never descends to vileness; never compels his art to grind in the mill of lasciviousness. Details are among the materials in his superb structure, not the structure itself; the means conscientiously employed, not the end and aim of his effort. He simply photographs real life, and then, with the unerring skill of genius, so arranges his facts that they naturally and forcibly teach the desired lesson.

Tolstoi is, beyond question, the greatest creative genius in fiction which Russia has yet produced, except possibly Turgenef; and with equal certainty we may say that the novel entitled *Anna Karenina* is his best work, and therefore may be taken as a worthy illustration of his character and methods as an author. This book is the most "relentless analysis of the human emotions, and of the action and reaction of social relations," that has appeared in modern times. To speak of it justly in this particular is to incur the suspicion of extravagance; for in mental and moral insight, and in the masterly array of events and influences for the final impression, Tolstoi is not second to George Eliot, or even Nathaniel Hawthorne. His pure moral purpose is so apparent, and lies so near his heart, that notwithstanding some details which would otherwise offend our sense of propriety the effect of the whole is elevating and refining. On every page we find evidences of a good heart prompting a clear mind, and we are grateful for the warmth as well as light which he brings to us. The story was slowly written, and first published as a serial in the *Russian Messenger*, and though it continued, not for months alone, but for years, it still kept public attention to the end. Its power is simply immense. After reading it "real life seems like fiction, and fiction like real life. There is not a detail added that does not increase the effect of this realism."

Anna Karenina is first introduced to us as a lovely woman of inimitable grace and skill in domestic and social life, noble and generous in character. Married to a worthy but disagreeable government official, who is so absorbed in his public schemes and literary pursuits that he has no time or heart for the home and society enjoyments so necessary to the happiness of his young wife, she is gradually estranged from her husband, and gives herself up (with but little resistance at first on her part) to a passion for a young officer who is entirely and to the end devoted to her. The long struggle between love and conscience is depicted with unsparing fidelity. At last the guilty woman is swept away by the mighty current of evil, not even her love for her only child being strong enough to hold her, and her downward career fairly begins. Her steadily increasing misery ends at last in suicide, in which lies the chief moral of the story.

Seldom has it been given to any writer to develop such a powerful illustration as this of the inexorable results of sin. As may often happen, the extreme penalty is long deferred; but, like a cruel fate, or, to speak more justly, like the workings of an irrevocable law, slowly but surely her wrong-doing comes to its awful harvest of disappointment, remorse, despair, and destruction. As Howells has so well said:

Nothing can save the sinful woman from herself—not her husband's forgiveness, twice granted; not her friends' compassion, her lover's constancy, or the long intervals of quiet in which she seems safe and happy in her sin. It is she who destroys herself, persistently, step by step, in spite of all help and forbearance; and yet we are never allowed to forget how good and generous she was when we first met her, how good and generous she is, fitfully and more and more rarely, to the end. Her lover works out a sort of redemption through his patience and devotion; he grows wiser, gentler, worthier through it; but even his good destroys her. As you read you say not, "This is like life," but "This is life." It has not only the complexion, the very hue, of life, but its movement, its advances, its strange pauses, its seeming reversions to former conditions, and its perpetual change, its apparent isolations, its essential solidarity.

Though this story deals with adultery and its consequences, its spirit is not alone artistic; it is eminently ethical. It is easy to see that Tolstoi's purpose is to mercilessly expose the corruptions of Russian high life, and to "give an awful and lurid warning" to those who are tempted to thus sin against society

and home and God. In the development of this purpose every page is a link in the chain of evidence which establishes the appalling fact that his warning is based on the absolute certainty of natural as well as moral law. In all candor it can be said, that, even in the most unpleasant details, the author never betrays any love for the impure. If his picture of evil is against a background of social refinement, the glitter of wealth, and charm of elegance, he manages thereby to make it all the more repulsive and loathsome. As Matthew Arnold says:

Much in *Anna Karenina* is painful, much is unpleasant, but nothing is of a nature to trouble the senses or to please those who wish their senses troubled. This taint is wholly absent.

In the progress of the story a multitude of events and persons pass before us, but the stamp of genius is upon it all; not once is its consistency broken or even jeopardized. There is no caricaturing, no striving after effect: all is as simple and real as the highest art can make it. No disguises are attempted. Good is plainly good, and evil bears its damning mark.

As an offset to this multiform marital infidelity the book charms us with many a truthful and sweet home-scene. Lovely family life; the tender relations between true parents and loyal children; the bliss of the young wife, and the rapture of the young mother; the aspirations of noble young manhood; the rewards of social purity; the achievements of steadfast integrity and patient perseverance, are all impressively portrayed. The follies of fashion, the evils of making wealth the supreme good, the wretchedness of a misspent or aimless life, the unreason of selfish ambition, and the utter emptiness of a life of sensual gratification and gayety, are all exposed with a skillful purpose and a pitiless hand.

From the outset of this book we are conscious of a special interest in the character and acts of Levine, since Levine is undoubtedly a faithful picture of Tolstoi himself in the transition between the dissipations and aimlessness of his early life and his career as a proprietor contented with his delightful family life in the country. Tolstoi's fondness for the peasantry; his mental and spiritual struggles; his doubts and fears; his absurdities; his manliness; his, at times, dogged and unskillful persistence in what he deems right and necessary; and his

final emergence into the light of faith, are all paralleled in this country gentleman, whose assured triumph and humble happiness so gracefully adorn the close of the book.

The somber coloring which we have observed and learned to expect in all Russian romance is not wanting in Tolstôï. With all his ardor as an explorer in religion and a reformer in society he seems to be a hopeless pessimist. Indeed, in the present state of Russian society and politics, it would be difficult for a thoughtful and sensitive man to be any thing else. The struggle between absolutism on the one hand, and growing intelligence, the sense of justice, and aspirations after freedom on the other, waxes fierce, and seemingly more determined. The most superficial student of Russian affairs cannot fail to see that men of moral convictions, men who are moved by the spirit of unselfish patriotism, men who have heard the voices of God and humanity calling them to the apostleship of reform, seem "involved in an unequal conflict with their surroundings." They are confronted with social conditions which can be changed by nothing short of a national revolution not likely soon to come. The cries of oppressed millions smite upon the ear until it is dead to all sweeter sounds. The high-born and wealthy grow more corrupt and heartless, the scholars become more selfish and exclusive, the enthusiasts more desperate, the ignorant more stolid, and their condition harder to be improved, since they practically refuse all co-operation with their would-be benefactors. "Men come to regard life as a terrible burden, and seek refuge in suicide, or in strange, mystical, and extravagant theories of society."

What writer of fiction, then, who aims to give us Russian life as it is, and has even a modicum of sympathy with and love for his kind, can altogether exclude the sadness from his heart or the shadow from his pages? We are, therefore, not surprised that Tolstôï's face, as shown in published engravings, has upon it a settled look of sadness quite in keeping with the prevailing tone of his chief productions; or that Turgenev is described as "a man with a great grey face, sad and weary alike of the world's folly and wisdom. A man in whose face you read 'Russian' at the first glance, *enfin, l'homme de ses œuvres.*"

Turning now to Tolstôï's religious writings, we find them largely autobiographic, and therefore of interest to the general

reader as well as to those who are in special sympathy with his religious experiences. Only fragments of them have been published in Russian, since their open opposition to the existing order of things has brought them under the ban of the press censor. They have, however, been widely circulated in manuscript among his countrymen, and have been translated into French and English. The most important ones, those which relate his remarkable experience and embody his religious belief, are entitled, respectively, *My Confession*, *My Religion*, and *What to Do?*

My Confession relates in a simple manner how he became dissatisfied with the life he was leading as a Russian nobleman; how he struggled against evil; how he found the light and truth; how he believed, and how he was converted. It belongs in the same class with Bunyan and Thomas à Kempis, furnishing spiritual tonic and daily food to devout souls of every "Church" and clime. In these pages Tolstói informs us that he was educated in the faith of the Orthodox Greek Church, and at first gave a traditional assent to its tenets; but under the influence of a boy friend, who came from a gymnasium to spend a Sunday with Lyof and his brothers in the country, he began to doubt. This youngster announced to his friends the very latest discovery in the educated world; namely, that there was no God, and that all they had been taught on the subject of religion was a mere invention. Yielding to the impulse given by this declaration, Lyof began to read Voltaire, and to listen eagerly to all infidel utterances, to talk much and think superficially, until at the age of eighteen he had discarded all belief in any thing he had been taught, and become an outspoken infidel of the head, if not of the heart.

Under the demoralizing influence of this new departure he yielded to his passions, and, following the dissolute customs of the high life in which he moved, plunged into most abominable excesses, to be continued during his career as a soldier. Of this period he sadly confesses, in the violence of language which sometimes marks the penitence of a sensitive nature:

I cannot now recall those years without a painful sense of horror and loathing. I put men to death in war, I fought duels to slay others, I lost at cards, wasted my substance wrung from the sweat of peasants, punished the latter cruelly, rioted with loose women and deceived men, and yet I was not the less considered by my

equals a comparatively moral man. Such was my life during ten years. During that time I began to write, out of vanity, love of gain, and pride. I followed as a writer the same path I had chosen as a man. In order to obtain the fame and money for which I wrote, I was obliged to hide what was good and bow down before what was evil.

About this time he traveled extensively, visiting most of the capitals and chief cities of Europe. After some years of this life he married happily, and for fifteen years years was absorbed by the cares and joys of family life, and the conduct of his extensive estates. He now believed that the only worthy aim is personal and family happiness. This he skillfully taught and illustrated in his novels and other writings of this period. Of these productions he says:

I had experienced the seductions of authorship, the temptations of an enormous pecuniary reward and of great applause for valueless work, and gave myself up to it as a means of improving my material position, and of stifling all the feelings which led me to question my own life, and that of society, for the meaning in them.

Evidently "a strange state of mind torpor" began to grow upon him. He was in great perplexity; there was "a stoppage, as it were, of life," as if he did not know how he was to live, what he was to do. This perplexity became more and more intense, and every hour he was confronted by the questions, "Why?" and "What after?" He possessed, seemingly, all that the heart of man could wish, but still his soul was empty. Every thing hitherto attractive lost its charm. Art, learning, letters, all appeared like child's play, for he found in them no answer to his vital questions. He ranked himself with Solomon, and Sakya Muni, and Schopenhauer, as testing the world's capacity to satisfy the soul, and as thoroughly disgusted and even nauseated by the costly and subtle draught. He became fully convinced that human learning has no clear answer to the question that tormented him: "Is there any meaning in my life which can overcome the inevitable death awaiting me?" He was often on the verge of suicide as the only relief from the morbid state into which he had fallen. Of this temptation he declares: "I saw that this means of escape was the worthiest, and wished to make use of it."

In his study of human nature and search for wisdom he had

thus far confined himself to a limited number of mankind, for he says: "It seemed to me that the small circle of learned, rich, and idle people, to which I myself belonged, formed the whole of humanity, and that the millions living outside it were animals, not men."

His ideas of life still remaining indefinite, he was at last led to give more attention to the faculty of faith. He says:

When I came to this conclusion I understood that it is useless to seek an answer to my question from scientific knowledge, because the latter only shows that no answer can be obtained till the question is put differently—till the question be made to include the relation between the finite and the infinite. I also understood that the answers given by faith do bring in the relation of the finite to the infinite. However the question, How am I to live? be put, the same answer is obtained—by the law of God. Will any thing real and positive come of my life, and what? Eternal torment, or eternal bliss! Is there a meaning in life to be destroyed by death, and if so, what? Union with an infinite God, paradise! In this way I was compelled to admit that, besides the reasoning knowledge, which I once thought the only true knowledge, there was in every living man another kind of knowledge, an unreasoning one, but which gives a possibility of living faith! I could not but confess that faith alone gave man an answer as to the meaning of life and the consequent possibility of living.

In this way deliverance gradually came to this sincere inquirer after truth. He was no longer at the mercy of circumstances. Knowledge sure, but to some extent inaccessible to reason, was revealed to him. His life was no longer meaningless, but full of deep meaning which he had power to impress on every action. He now found no comfort among the wealthy, scarcely any thing but unbelief and denial among the learned, and only pure conventionalism among churchmen. To him it was all hollow, and worse than vain.

Overcoming his prejudices as a man of wealth and refinement, he began to associate with the poor and unlearned, and to study their characteristics. The more he studied the more he became convinced that a true faith was among them. In direct opposition to what he saw in his own circle—lives spent in idleness and amusement, which ended in a settled dissatisfaction with life—he saw among the common people whole lives passed in heavy toil but unrepining content. He found

the people accepting every trial in the quiet and firm conviction that all was for the best. He says:

In contradiction to the theory that the less learned we are the less we understand the meaning of life, and see in our sufferings and death but an evil joke, these men of the people live, suffer, and draw near to death, in quiet confidence, and oftenest with joy. I began to be attracted to these men. The more I learned of their lives the more I liked them, and the easier I felt it so to live. I lived in this way during two years, and then there came a change which had long been preparing in me, and the symptoms of which I had always divinely felt; the life of my own circle of rich and learned men not only became repulsive, but lost all meaning whatever. The life of the working classes, of the whole of mankind, of those that create life, appeared to me in its true significance. I understood that this is life itself, and that the meaning given to this life is a true one, and I accepted it. I understood that if I wished to understand life and its meaning, I must live not the life of a parasite but a real life; and, accepting the meaning given to it by the combined lives of those that really form the great human whole, submit it to a close examination. This search after God was not an act of my reason but a feeling, and I say this advisedly, because it was opposed to my way of thinking; it came from the heart. I remembered that I had lived only when I believed in God. What more then do I seek? A voice seemed to cry within me, "This is He, he without whom there is no life. To know God and to live are one. God is life. Live to seek God, and life will not be without him." And stronger than ever rose up life within and around me, and the light that then shone never left me again.

From that time to the present Tolstoï has renounced the life of his own class as unreal, and, therefore, unworthy; and, so far as compatible with his duties as proprietor and author, adopted the simple life of the peasantry. Repelled by the ecclesiasticism and the iron creed of the Orthodox Greek Church, he has abandoned her communion, and is enthusiastically prosecuting an independent search after the true religion as contained in the Gospel of Christ. The mature results of his labors in this direction will be published to the world in two works, to which he has given his principal attention for some years past—a criticism of dogmatic theology, and a new harmony of the four gospels: works which, whether their conclusions can all be accepted or not, cannot fail to be most stimulating and instructive, emanating as they do from the strong mind and sincere heart of one of the greatest men of the century.

In the meantime, as a sort of first-fruits of his endeavor to disentangle the false from the true, he has sent out *My Religion*, which is a somewhat imperfect, but intensely interesting statement of his belief so far as he has been able to formulate it. Most Christians will read this book to dissent from many of its conclusions; ease-loving people will read it to confute its arguments and refuse its demands; but no man can carefully follow its candid, if not always logical, thought, and partake of its Christ-like spirit, without being refreshed thereby. The conscientiousness and devotion of the man are revealed in every line; and, though discarding many dogmas of the Church, and promptly, not to say egotistically, discrediting the opinions of the wise and good among her defenders, he nevertheless is, in these pages, altogether too much of a Christian for the multitude of nominal disciples who consent together that Christianity ought to be believed but not that it ought to be practiced.

A man has certainly accomplished a great deal, in a selfish, luxurious, compromising age like this, when he accepts Christ's precepts for their full value and yields practical obedience to them, and thus adds to his teachings the force of a needed example. He may be in many respects intellectually mistaken, but his true heart and consistent life compel our admiration and gratitude.

Tolstoi's religious conclusions are based on a direct and literal interpretation of the teachings of Jesus as expressed in the Sermon on the Mount; and although his interpretation is by no means new in theory it has certainly gained a practical force in his uncompromising and zealous life, and a new beauty in his sweet and skillful exposition. He has crystallized the Sermon on the Mount into five commandments, the keeping of which by all Christians he believes would speedily bring about a complete reign of righteousness, and establish the "kingdom of God" in all the earth: 1. Live in peace with all men. 2. Be pure. 3. Take no oaths. 4. Never, under any circumstances, resist evil. 5. Renounce all national distinctions.

He believes that the faith which overcomes the world is faith in the teachings of Christ. But those teachings are, in all cases, to be literally carried out. This literal fulfillment he holds to be possible, easy, and even joyful. It will eventually "overcome the world," and save all mankind from inevitable

ruin. This fulfillment he believes is now neglected even by avowed Christians. He says :

The doctrine of Jesus is understood in a hundred different ways; but never, unhappily, in the simple and direct way which harmonizes with the inevitable meaning of Jesus's words. Our entire social fabric is founded upon principles which Jesus reprovèd. Believers are faithful to ceremonies and sacraments, but they forget one little detail, the practice of the commandments of Jesus. And the worst of it is, that without any attempt to put them in practice, both believers and unbelievers decide, *à priori*, that it is impossible.

In this way, he holds, the Church has lost much valuable time as a saving agency among men ; and it is now the duty of all who are determined to be out and out upon Christ's side to abandon the Church, take Christ as the direct teacher, accept his word literally without comment or controversy, reject all parts of the Bible which do not on their very face reflect the full spirit of Christ, reject the authority of prophets and apostles, of councils, of fathers, popes, or patriarchs, and be the immediate disciples of Jesus alone. Without fully stating his reasons, and more or less in contradiction of his literal loyalty to Christ's words, he rejects many of the chief doctrines of the Church, namely, the atonement by blood ; the trinity ; the descent of the Holy Ghost upon the apostles and his operations through the ordinances of the Church ; the sacraments ; and the authority of the Church as the appointed representative of Christ in the earth. All this religious radicalism he defends firmly, but in sweet sincerity. Love is the power upon which he depends to work the mighty change for which he looks. As he believes, so he acts. His book entitled *What To Do ?* is an application of his principles to the work of practical benevolence, and the solution of certain important social questions.

Whatever may be said of Tolstõ's theories, his life is a real benediction to the world. He is, at least, wise enough to teach the world a lesson it greatly needs. Such men as he are not so plentiful that we can afford to repudiate them because they will not work in our harness or look at the truth through our eye-glasses. The generosity of their hearts and the faithfulness of their lives will compel us to condone, to quite an extent, the errors of their heads and the lameness of their logic.

Some of Tolstõ's own words sufficiently condemn his con-

clusions. For example, take the following statement, "made with an unconscious and magnificent egotism." He says:

Every thing confirmed the truth of the meaning which I found in the teaching of Christ. But for a long time I knew not what to make of the strange idea that after eighteen centuries, during which the Christian faith has been confessed by millions of men, and thousands of men have consecrated their lives to the study of this faith, it was granted to me to discover the law of Christ as a new thing. Yet, strange as this might be, so it was.

No doubt the above is very pleasant and satisfactory to Tolstoi, but it certainly does not commend itself as either just or generous to the great body of believers so uncereemoniously brushed aside. It is a superb self-confidence worthy of Swedenborg, or the modern apostles of faith-healing. We are not quite ready to admit that he is the first man who has understood the Sermon on the Mount. Steadfast as is his loyalty to Christ as the divine teacher, we cannot believe that it has been given to him to understand the divine precepts and comprehend the divine will in a sense hitherto denied to others. The universal Church of Christ has not been so misled through ignorance. This great man has not escaped a danger which threatens all reformers. He is to some considerable extent the unconscious victim of one-ideaism. His stand-point is not sufficiently elevated for him to take in at a glance the entire field of Christian knowledge and activity. His spiritual faculties are not yet sufficiently acute for him to apprehend the entire mind and will of Christ. He overlooks the important fact that "with few and rare exceptions the whole of Christendom, from the days of the apostles down to our own, has come to the firm conclusion that it was the object of Christ to lay down great eternal principles, but not to disturb the bases and revolutionize the institutions of all human society, which themselves rest on divine sanctions as well as on inevitable conditions."

Because Tolstoi's sincerity and self-abnegation bring to him a quick and most satisfactory reward, he cannot logically conclude that all men should follow in his footsteps without reference to their various temperaments, responsibilities, and conditions. Christ overlooks many errors of the intellect in never failing to bestow a blessing upon all who, in unselfish honesty, take him at his word and consistently harmonize their acts with

their convictions. This, however, is Christ's approval of sincerity, and by no means commends the error to others or brings relief from all its consequences. Tolstõj is unjust, as well as illogical, when he argues that because the Church has sometimes been mistaken in her interpretation of Christ's mandates, and has sometimes defended slavery and kindred wrongs, she is in every respect an unsafe leader, and should be abandoned by all true souls. But, following eagerly along this line, his "absolute literalism" compels him to abandon the Old Testament, to reject all New Testament interpretations of Christ's sayings, throwing out of court with one sweeping decree Paul and Peter and James and the beloved John, the very men who were trained and taught by Christ himself, as unworthy our credence. For some unaccountable reason Tolstõj seems to have entirely overlooked the fact that Christ, in the gospels which he accepts, recognizes the Old Testament as of divine origin; and that he sent out the apostles to take up the work where he laid it down; that he taught them to respect existing institutions, recognize the authority of the state, and live as patriotic and obedient citizens; that he promised and sent the Holy Spirit; and, through the apostles, he founded a universal Church which cannot go far astray in her acceptance and interpretation of fundamental principles, since Christ is evidently using her to fulfill his purposes and promises. Not an infallible Church, yet inspired by the divine Spirit, her settled opinions must be of great weight, especially when set over against those of one man or any particular company of men.

Let Tolstõjism prevail and there would be an end to all national institutions; science and art would cease to develop for lack of fostering care; the Church would disappear; and the brightest minds of the race would be stultified for want of inspiration and motive. Last of all, true religion would gain nothing, for religious life would be so narrowed and religious thinking so circumscribed that the world would be filled with spiritual babes, and there would be no giants to successfully battle with the evil which is ever alert and ever growing. Temptations would increase rather than diminish, and would be even more dangerous to the peace and safety of men, because they would appeal to a lower grade of faculties and desires. The race would take the down grade at a constantly accelerated speed, to be plunged at

last into social chaos, religious know-nothingism, and worthlessness.

As to the real meaning of Christ's words, Archdeacon Farrar well says:

The Scriptures were written in human language, and all human language must be interpreted with reference to its idioms, limitations, and recognized methods, as well as in its relation to those who use it, and those whom they address, and the purposes which they have in view. Even language which at first sight seems to be perfectly clear is found to be susceptible of the greatest ambiguities. Nothing is more common than for Christians to tell other Christians who differ from them that they are rejecting the plain words of Christ, forgetting that to their opponents the "plain words of Christ" appear to have an entirely different significance. Hundreds of instances might be quoted in which, by the confession of all Christians alike, the superficial meaning of Scripture is very far from being its real meaning. It is a mark of ignorance and provincialism when a controversialist acts according to the sarcastic advice of Kant: "Go to your Bible; but mind you find there exactly what we find; for if you do not you are wrong." The evidence of Scripture must be tested by reason, no less than the evidence of the senses. The sun does not go round the world, though it appears to do so; and Scripture in many cases does not signify that which its words seem literally to mean. In the world of Scripture, as in the world of nature, we may be misled by appearances into erroneous conclusions; not because the phenomena are, in either case, intended to mislead, but because in both spheres they are left to the interpretation of the trained intellect.

Christ said: "Ask and ye shall receive;" but his teachings, and those of the men who were personally taught by him, as well as the experience of Christians ever since Christ's day, have not failed to prescribe the necessary limitations and explanations of a promise which could not be fulfilled in the letter without disarranging the machinery of the entire universe.

Christ also said: "Give to him that asketh thee;" but by laying down the general principles which must regulate Christian charity and alms-giving he took good care that the disciple who comprehends the spirit of his teaching shall be in no danger of falling into the ridiculous absurdities consequent upon a literal interpretation, at all times, of this command. Literalism, at this point, would lead one to give oftener to men's hurt than to their good, and thus defeat the very purpose to promote which the Master laid down this "divine and lovely precept."

After years of study Tolstoï has reached the conclusion that the central principle of all Christ's teachings is, "Resist not evil," or "him that is evil." In the fourth chapter of *My Religion* he says :

I understand now that in saying "Resist not evil," Jesus not only told us what would result from the observance of this rule, but established a new basis for society conformable to his doctrine, and opposed to the social basis established by the law of Moses, by Roman law, and by the different codes in force to-day. He formulated a new law whose effect would be to deliver humanity from its self-inflicted woes. His declaration was: "You believe that your laws reform criminals; as a matter of fact they only make more criminals. There is only one way to suppress evil, and that is to return good for evil without respect of persons. For thousands of years you have tried the other method; now try mine. Do as I command you; follow my example and you will know that my doctrine is true." Not only in words but by his acts, by his death, did Jesus propound his doctrine, "Resist not evil." They are very simple, those words, but they are, nevertheless, the expression of a law divine and human. Men may turn aside from it, they may hide its truth from others, but the progress of humanity toward righteousness can only be attained in this way. Every step must be guided by the command, "Resist not evil."

In a recent visit to Tolstoï Mr. George Kennan recounted to him many instances of cruelty, brutality, and the most flagrant violation of the private and sacred rights of weak women by the Russian officers in Siberia, which had come under his observation, and at the end of every harrowing recital said to him, "Count Tolstoï, if you had been there, and had witnessed that transaction, would you not have interfered with violence?" Tolstoï invariably answered, "No." Mr. Kennan asked him the direct question whether he would kill a highwayman who was about to murder an innocent traveler, provided there were no other way to save the traveler's life. Tolstoï replied: "If I should see a bear about to kill a peasant in the forest I would sink an ax in the bear's head; but I would not kill a man who was about to do the same thing."

Now, in all this Tolstoï has overlooked certain facts necessary to a complete understanding of Christ's command, "Resist not evil." Christ himself put an interpretation upon it with which neither Tolstoï's precept nor example harmonizes. In the Sermon on the Mount, immediately after the words

"Resist not evil," Christ says: "Whosoever shall smite thee on thy right cheek, turn to him the other also." But nothing can be clearer than that Christ meant here to inculcate the duty of suppressing angry resentment when wronged or injured, and by no means meant that the injunction should always be obeyed literally, since when unjustly smitten on the cheek in the high-priest's hall he promptly and emphatically gave a practical illustration of his own teaching by remonstrating with his assailant. (John xviii, 23.)

Cannot this great man see that non-resistance to evil, at all times, on the part of men or nations, would soon bring in the complete reign of selfishness, wolfishness, robbery, oppression, and lust, wherein all the rights of virtue and intelligence and weakness would be ruthlessly trampled down by men whose unrestrained passions had transformed them into demons?

The more we study and analyze Tolstoi's religion the stronger is our conviction that it is eminently of this world, and based largely upon terrestrial considerations. Even Christ is to him more of a philosopher than a Saviour. Tolstoi's strong character and lovable personality pervade all that he writes, and give a charm to his theories which makes them very plausible and attractive on paper, but directly one has subjected them to dispassionate investigation and applied the test of real life he is deeply impressed with a sense of their utter impracticability so far as society in general is concerned. Notwithstanding this, we look for notable results from his efforts in Russia, where he is more generally talked of and widely read than any other author of modern times. He is loved and hated, loudly praised and soundly abused (as all men are who are worth any thing to the world), but all candid men can see that he is the unfeigned friend of humanity; and few things are more likely to happen than that his opinions will, indirectly at least, work out some important changes in Russian society and politics. The world knows that there is need enough of this, and will not be very particular as to the agency by which it shall be accomplished.

Ross C. Houghton

ART. V.—PHILOSOPHICAL IDEALISM.

It is very common in histories of philosophy to find traditional misinterpretations abiding from one generation of critics to another, because the critics tend to study criticisms rather than the original works themselves. It is about equally common to find philosophical doctrines studied, not in their origin and meaning in thought itself, but in verbal and hearsay interpretations, which have nothing but words in common with the doctrine they claim to express. This has been pre-eminently the case with idealism. There is a mass of amorphous criticism of this doctrine scattered about in text-books on psychology and in theological treatises which is so irrelevant to what most idealists profess as to be little more than a beating of men of straw or a belaboring of lay figures. Let our first question then be, What is idealism?

In casting about for an answer to this question we remember that idealism exists in many forms. There is an idealism springing from the sensational philosophy. This allows things to be only groups of sensations, real or possible. There is the Berkeleian idealism, which views things as a system of presented ideas without any material substance. There is an idealism which reduces things to phenomena, and makes them only a projection of our mental states under the forms of reality. There are idealisms which depend upon our theory of knowledge, and there are others based upon a study of the objects of knowledge. One idealism emphasizes the fact that the ontological existence of things cannot be proved; another insists that an analysis of things as known demonstrates that they have neither existence nor meaning except with reference to intelligence. This is the highest form of idealism. It does not question the universality of the object or its independence of our thought, but it holds that the existence of the object being defined and constituted by rational relations is unintelligible, and impossible, except with reference to a cosmic intelligence by which those relations are constituted, and in and for which alone they exist. This fact—that idealism has many forms—explains the indifference with which reputed idealists often regard the most Titanic belaborings of idealism by some

realistic Boanerges. If now we look for some common element in these forms we find it in the claim that things, and the whole world of things, exist only for, and in relation to, mind and consciousness. The realistic contention, on the other hand, is that things exist by themselves as lumpish material realities outside of, and apart from, mind, and in antithesis to mind and consciousness. This, at least, is to be the meaning of the terms in the following paper; and our aim is to give some idea of the arguments used for the respective claims and of their speculative value.

For spontaneous thought the question itself does not exist; and if by any chance it should be raised, it would be dismissed at once as absurd. Things are so manifest in their real existence that only an unbalanced mind could doubt it. From this stand-point of unreflective thought things are real, and are immediately known as such. There is nothing obscure in the process; indeed, there is no process, but the mind stands over against the thing, and forthwith knowledge results as a matter of course. This naïve confidence in perception is invaluable for practical life, but a little reflection serves to disturb it. To begin with, perception itself admits of being viewed in two ways. It claims to be an apprehension of something objectively existing, and it is also an event in our subjective experience. In the latter sense perception is an effect produced within the mind by the action of something other than itself. If now it were possible to connect perception, as effect, with the alleged object as its only possible cause, then our assurance of the object would be as immovable as our intuition that every event must have a cause. Many have thought this to be possible, and have sought to refute idealism by the law of causation and by the fact that we are coerced in our experience. This might do if the aim were to prove that there is something beyond the individual thinker, but it is quite irrelevant to the question as to the nature and existence of the apparent object. The law of causation only says that this psychological occurrence must have a cause, but it does not tell us where to seek it or what it must be. Leibnitz found the cause in the nature of the soul itself, and not in any external action upon the soul. If we are not satisfied with this view, and determine to look for a cause other than the soul, we are quite at a loss to connect the effect

with the apparent object as its only possible cause. The object itself does not seem to cause any thing, and, so far as perception is concerned, appears to be entirely in the passive voice. If we insist, nevertheless, on finding causation in the object, it turns out that the immediate cause is neither the object nor any thing like it. The immediate external antecedent of perception is said to be some form of nervous change in the brain, and this is totally unlike the object, on the one hand, and the mental effect on the other; and besides, it is itself only hypothetically and very obscurely known. No reflection upon the mental effect shows that it can have only one cause, and that a nervous change. Any thing else whatever seems as well fitted to produce the effect. We have next to reason our way from the hypothetical nervous change to the apparent object as its only adequate cause, and by the time we have fairly mastered the conditions of the problem it is seen to be impossible to deduce any necessary connection between the mental effect and the perceived object.

To have perceptions, all that is needed is the appropriate stimulus; and there is no way of necessarily connecting this stimulus with the independent existence of the object. Often the perception takes place when there is nothing really objective, as in dreams, delirium, and insanity. Of course, perception takes place only under the form of subject and object; but this psychological form in no way secures the independent reality of the object. However valid, then, perception may be, and however convinced we may be of its validity, there is no logical or metaphysical way of deducing the object as an independent existence from the psychological experience. Accordingly, realistic speculators of the better sort have given up attempts to demonstrate the object, and have sought to connect the perception, as mental state, with the object as externally existing by "a law of our nature," of which no further account can be given, or which may be founded on the divine veracity. But the matter is somewhat complicated by the fact that there is very general agreement among theorists, physical and psychological alike, that a good part of the apparent object is purely phenomenal, and has only a subjective existence. The subjectivity of sense-qualities has become an abiding part of both physical and psychological theory; and

this fact itself is something of a stumbling-block to the "unsophisticated consciousness." We distinctly perceive and are immediately conscious of many qualities as inhering in the object, which, nevertheless, exist only in and for our sensibility. Here, if anywhere, we seem to have an undeniable working of the law of our nature, an immediate utterance of the unsophisticated consciousness; and yet we are led to modify it. This has gone to such an extent that the world of sights and sounds, of heat and cold, of all pleasant and painful sensations—the world of the unsophisticated consciousness, in short—is affirmed to have only a subjective existence, while the truly real is placed beyond the reach of sense altogether. Such realism as remains is very properly called "transfigured realism;" and the transfiguration is so foreign to spontaneous thought that Berkeley was not entirely out in his claim that he alone agreed with common sense. The transfigured view he stigmatized as the parent of all manner of skepticism and unbelief. But if to escape the transfigured realism we fall back on the divine veracity, we are met by the fact that, while a law of our nature leads to spontaneous realism, a still deeper law of our nature leads to the transfiguration when reflective criticism begins. When the mind comes to work over its experiences, so as to harmonize them with itself and with one another, it finds it impossible to do so without distinguishing between things as they appear and things as they are. This result does not depend upon a distrust of our faculties, but upon a trust in them; and it is only in this way that all the demands of our cognitive nature can be met. And if we are to appeal to the divine veracity, it must be in a larger way than is common in this discussion. That veracity can hardly be held responsible for any thing beyond the truth and harmony of our nature as a whole. Certainly it would be a sorry sort of veracity which should leave perception and reflective thought in hopeless contradiction, which would be the case if we are to suppose the impressions of spontaneous thought to be final. We shall have, then, to admit that our first thought of things may not be the truest, or may not be the final utterance of the mind; and to reach this we shall have to undertake a critical analysis both of the knowing process and of the known object. When this is done, and we have found what our faculties really give us, then we may

appeal to some fundamental veracity as the warrant of our trust in the result; but nothing can be more barren and superficial than such an appeal against speculative conclusions because they depart from the unreasoned assumptions of sense-experience.

The more we study perception as an effect the plainer it becomes that the ontological and independent existence of the apparent object is no necessary factor of it. All that is needed is an orderly excitation of sensations; and if our present set of sensations were produced, no matter how, by some law of the soul, as Leibnitz supposed, or by the direct action of God, as Berkeley held, the assumed world of things might fall away without our ever missing it, or without in any way modifying the apparent world. We must, then, allow that idealism, in the sense of the phenomenal or subjective existence of the world of things, is possible, and admits of no decisive refutation. The admission is all the more easily made from the fact that so much of what common sense regards as undoubtedly objective is confessedly subjective.

Our study of the process of perception has led to the conviction that idealism admits of no direct disproof, and realism admits of no demonstration; but we need to be on our guard against hastily concluding to the truth of idealism. Because the object of perception is primarily the contents of our conceptions projected as real, some idealists have concluded that it is always and only such. Of course, the object itself can never pass bodily into the mind, nor can the mind get outside of itself so as to grasp the object otherwise than through the conceptions formed of it. Perception takes place only as the mind projects the contents of its conceptions under the form of reality. In this sense all our objects are primarily a projection of our own conceptions; but to conclude from this that they are nothing more is hasty, and leads to absurdity. It is hasty, because the fact alleged would be true, however real the world of things might be. If things were as real as the veriest rustic thinks them, it would still be true that they become known to us only through the conceptions they awaken in us, and that for our knowledge the things would only be our conceptions projected as real. But it would still be possible that our conceptions truly reproduce a reality existing apart from them. To deny this possibility would lead at once to the absurdity of

solipsism. For our knowledge of other persons is reached only as we form the conception of personal existence out of the materials of our own consciousness, and project it as real. Here the conception is our own product as much as in cases of sense-perception, and yet we cannot without absurdity deny that it reproduces for us a reality existing apart from itself. Again, in our perception of another's thought, we perceive the thought only by thinking it ourselves, and the only thing we can possibly have in our consciousness is our own thought; and yet, if all personal intercourse and understanding be not delusive, this subjective thought of ours reproduces for us a thought existing beyond the range of our personal consciousness. It is indeed true that we cannot prove that these other persons and thoughts exist apart from our consciousness; and it is also true that a being able to control our sensations could produce for us an apparent world of persons as well as of things without their substantial existence; but on the other hand, it is equally true that it is strictly impossible for any one to hold to solipsism. No one could ever persuade himself that all past history has occurred only in his own consciousness; that his neighbors exist only as his mental states; that a blizzard is only a tumult among his states of consciousness; that a city with its busy life is only a complex mental state of his own which vanishes when he goes to sleep. It may be forever impossible for us to tell how our thoughts, which arise and exist only in our own consciousness, should yet grasp realities independent of our consciousness; but none the less are we compelled to admit the fact. And if we have to admit it in one case, there is no reason in principle why it should be denied in any case where the facts seem to call for it.

Without doubt, many of the sensational arguments for idealism are short-sighted. The general claim that the individual mind can know nothing but its own states, which is often made by idealists, rests upon various grounds. There is first the fact, already dwelt upon, that knowing can only take place through subjective conceptions which are products of the mind's own activity; but this fact does not exclude the possibility that those conceptions reproduce an existence independent of the conceptions themselves. There is the further fact, that we are quite unable to tell how our minds are able to grasp realities external to ourselves; but this negative impotence decides nothing as to

the positive fact. If the fact were given as real, we should have only another instance of the common experience of having to admit as facts things whose full rationale we are unable to give. Admitting the fact as real, however, reflection might reveal certain general metaphysical relations between the mind and its objects as necessary implications of the fact; but those relations would be deduced from the fact and not the fact from the relations. The claim that the mind can know only its own states is further supported by the philosophy of sensationalism. In this doctrine, the mind is a passive, impotent, or rather a mere cluster of experiences. But experience in the last analysis reduces to impressions vivid or faint, and beyond these there is nothing. Of course, a mind which is only a sum of impressions can never transcend the impressions. The impressions being all, it is hard enough to see how they can know themselves, and there being nothing else for them to know, it is needless to inquire how they know it. A nihilistic idealism is the immediate result. This argument has the same value as the sensational philosophy in general, and hence is worthless. And the general claim which we are considering, by whatever arguments supported, leads necessarily to solipsism and must be abandoned.

The conclusion is, (1) that both traditional realism and traditional idealism have been hasty and superficial; and (2) that no tenable idealism can be founded on a theory of the knowing process alone. Such idealism must either lapse into solipsism or it must be arbitrary and inconsistent. In the latter case it would admit that thought sometimes grasps external reality, and it would have no reason for limiting the range of knowledge as demanded by the theory. If any idealism is to be held, therefore, it must be based upon an analysis of the object known rather than of the knowing process. A study of the object and of the system of objects must show that they are meaningless, and hence impossible, apart from mind and consciousness, in and for which they exist. As a world of ideas demands the conception of a mind as the condition of its being, and as a world of sensations would be absurd when conceived as existing apart from consciousness, so it must be shown that the world of things is so completely a world of ideas as to have no meaning except in relation to mind and consciousness. This is the only idealism worthy of consideration. The vast difference between

it and the cheap idealisms of negation and sensationalism is self-evident. It does not dispute our mental competence, or the testimony of our faculties, but aims rather to find what our faculties really give when they become critical and reflective. It takes the apparent as a datum from which to find the real; it accepts the system of experience as a subject of critical analysis with the aim of finding how much of it is subjective and how much of it is objective; and it points out that this inquiry is no private freak of the speculator, for by common consent a good part of the apparently objective has only a subjective existence. The critic only extends the realm of the subjective still further, but by arguments identical in principle. The difference between this idealism and the traditional conception of idealism is also manifest. The common thought of idealism is, that it denies the system of experience altogether as something common to all, and reduces the external world to an atomistic and discontinuous set of impressions in scattered minds, which may possibly be similar, but which have no common object beyond this similarity of distinct impressions. Crude realism always represents reality by the conception of space full and unreality by space empty; and so its typical conception of idealism is that it affirms a real space but empty. Yonder where that tree or house is, there is nothing. This is supposed to be the idealist's faith; and hence the ironical exhortations to knock his head against a post, or enter a closed door. But the idealist who understands himself is so far from believing in a real space filled with phantoms that he reckons the space itself as a part of the phenomenon, and as without any ontological existence.

But it is not our purpose to deduce the idealism in question, but rather to expound it and give some general idea of its leading arguments. The point of view may best be learned by considering the following questions:

1. Is there any thing in existence but myself? The answer is, Yes. To escape the absurdity of solipsism I must admit at least the existence of other persons.

2. Does the world of apparent objects exist for me only? No, it exists for others also, so that we live in a common world.

3. Does this common world consist in any thing more than a similarity of impressions in finite minds, so that the world

apart from these is nothing? This view cannot be disproved, but it accords so ill with the impression of our total experience that it is practically impossible.

4. Is, then, the world of things a continuous existence of some kind independent of finite thought and consciousness? This claim cannot be demonstrated, but it is the only view which does not involve insuperable difficulties.

5. What is the nature and where is the place of this cosmic existence? That is the question at issue between realism and the idealism under discussion. Realism views things as existing in a real space as true ontological realities. Idealism views both them and the space in which they are supposed to be as existing only in and for a cosmic intelligence, and apart from which they are absurd and contradictory.

If it were not for the last point idealism and realism would seem to agree. And doubtless many a realist would find in the answers to the first four questions a full confession of the realistic faith. A world which we did not make, and which is independent of all finite thought and consciousness, what is this but realism pure and simple? We reply, that this is probably all there is in realism; but to make the distinction clear between this and unreasoned realism we point out that there is a difference between being independent of our thought and being independent of all thought, between existing apart from our consciousness and existing apart from all consciousness in a lumpish materiality, which is the antithesis and negation of consciousness. In treating of truth we must distinguish its validity as particular and universal, subjective and objective, or rather, mental and extra-mental, which is the meaning here given to the preceding terms. A so-called truth is particular when it represents only a conviction of the individual, and has no universal significance. Truth is universal when it exists for all, or when it is founded in the nature of intellect itself. Truth has mental validity when the objects to which it applies, or the relations with which it deals, have only a mental existence. Such truth exists only for mind and in mind. By truth of extra-mental validity we could only mean truth which is valid for things in themselves, conceived as existing independently of mind and consciousness. In popular thought the subjective is confounded with the particular, and the universal is

confounded with the extra-mental. But the particular is only another name for opinion and delusion, and hence to ascribe only subjective existence to things is viewed as reducing them to fictions. On the other hand, we are persuaded that our objects are not our own products or private property, and we know of no way of expressing the fact except by saying that they exist extra-mentally. But plainly the subjective and illusory are not to be identified. There are universals for intellect which, while having no significance in abstraction from mind, do nevertheless express propositions which are valid for all intelligence. Neither are the universal and extra-mental to be identified; for, apart from the fact that there are universals in reason itself, it is extremely doubtful whether this notion of extra-mental truth represents any clear conception. To be sure, the imagination, by means of space forms, represents the idea with perfect clearness and self-evidence; but when we come to define the idea there is always an implicit reference to an implied mind. The illusory object is such because it is not there for all, and the real object is no illusion because it is there for all. If we suggest that illusion itself might be universal, we only grasp the conception by thinking of some universal mind for which the illusion does not exist, or by thinking of a fault in finite experience, whereby the continuity of the illusion is broken. In either case its universality is denied. But if the universality be maintained, it is hard to see in what the truly real would be superior to the illusion, or in what its special reality would consist. It is extremely difficult, we repeat, to define the object as either real or unreal without reference to the subject; and hence the notion of strictly extra-mental objects which exist by themselves and without any reference to a conscious subject, while so clear to the imagination, is remarkably difficult to the understanding. But, however this may be, it is plain that one may believe in the subjective existence of the world of things without thereby making it a particular delusion of his own, and may also believe in the universality of the world, or in its existence for all, without admitting its extra-mental existence. Such an idealism would differ from realism only on the one point of this extra-mental existence. Both alike would have an orderly and universal system of objects, and both would be equally far from viewing this system as an

individual delusion. The difference concerns the essential nature of this system, and the place and mode of its existence. The question is a purely speculative one, and lies entirely beyond the jurisdiction of the senses. The attempt to solve it by the customary appeals to common sense, the unsophisticated consciousness, the divine veracity, etc., indicates complete inability to understand the problem, to say nothing of solving it.

The only way of vindicating an extra-mental existence for perceived objects is to bring them under the category of causation, and to claim that when they are not perceived they still exist in manifold interaction with one another. This would, indeed, remove the difficulty in defining what we mean by such existence; but it would also make it necessary to find the true realities, not in objects, as the senses give them or as spontaneous thought finds them, but in a series of invisible and supersensible things; that is, our realism must be "transfigured." This conclusion has generally been accepted by realistic speculators; and a "transfigured realism" has been offered instead of the crude realism of common sense. The sense-world has been unhesitatingly handed over to phenomenal, that is, subjective, existence. Light, sound, heat, etc., which seem so manifestly extra-mental, are declared to have existence only in our sensibility. Of course, the realist hastens to remark that these qualities have objective realities corresponding to them, namely, vibrations of some sort; and with this fact he fancies he removes the paradox of his view for the unsophisticated consciousness. Indeed, at times he even grows impatient at references to the subjectivity of sense-qualities, as little more than a fetch on the part of idealists. Heat, sound, light, are objective; of course, not as common sense supposes, but vibrations are objective; and though they are never objects themselves, still they are the reality of the object. The ease with which this assurance is accepted as a solution of the difficulty is due to the fact that any thing which looks like reasoning will do for a foregone conclusion. The unsophisticated consciousness knows nothing of vibrations in sense experiences. It knows the qualities directly as properties of the objects. For it, the thing is no compound of qualities, partly projected from the thinker and partly existing in the thing; but the whole thing is objective and external. Transfigured real-

ism has an altogether different set of objects from common-sense realism. The things of the latter are the phenomena of the former; and the realities of the former are undreamed of by the latter. Each believes in the reality of things, but the things of one are not those of the other. The things of common sense are the objects of perception, bodies in space with various apparent properties. The things of transfigured realism are sundry deductions of theory which the senses do not give. The former realism believes in what the senses give, and falls back on the unsophisticated consciousness. The latter realism sets aside what the senses give, and allows as real only what the senses do not and cannot give; and yet it too upon occasion falls back on the unsophisticated consciousness. All that the two realisms have in common is the conviction that the apparent system is not arbitrary and groundless, or a private fiction of the individual; and this conviction they share with idealism.

It is doubtful if the current doctrine, that we know only phenomena, however true it may be for the objects of sense-perception, has been fully apprehended in all its consequences by the rank and file of its holders. If we take it in earnest, it follows that the whole apparent world has only a subjective existence, and that its very nature is to be perceived. If we make this subjectivity individual, the apparent world is only a series of similar presentations in different minds. If we reject this view, we must provide some cosmic consciousness as the source and seat of cosmic phenomena; for phenomena apart from a consciousness, for and in which they exist, are nonsense. We are no better off if we say that the apparent world is the form under which the cosmic realities appear; for appearance also presupposes a mind to which things appear. Besides, it is hard to see in what sense phenomena are the appearances of the alleged realities. These realities may be the cause of the appearance, but they can hardly be said to appear in the effect. The sensation of light may be caused by a vibrating ether; but the ether cannot be said to appear in the sensation, or to be in any sense an object of perception. A mind which should see the ether as it is would see no light; and one which saw light would see no ether. Thus the actual object of experience becomes inevitably subjective, while the reality is put beyond any range

of the senses. Nor do we much mend the matter by deciding that the object is partly mental and partly extra-mental, as in the distinction of primary and secondary qualities; for the line between the subjective and the objective is hard to draw, and the distinction itself seems like a rebuff to the unsophisticated consciousness. Supposing it made, however, it is not clear how the subjective qualities are to be regarded. If they are to be excluded from reality, reality itself begins to seem poverty-stricken, so much so as to be only a bare skeleton of existence without life or meaning. A knowledge of the real would reveal very little worth knowing, and all the value and significance of existence would lie in the unreal subjective world. This difficulty can never be escaped so long as we allow the antithesis of mental and non-mental, instead of the antithesis of particular and universal, both alike being subjective. These subjective qualities, too, which are supposed to be nothing apart from consciousness, do nevertheless appear as an important system of objects for consciousness, and have the utmost practical value. By this time the realism of spontaneous thought has vanished almost entirely. Transfigured realism has reduced all apparent realities and properties to manifestations of hidden realities; and these it regards only under the causal categories of force, energy, etc. Whether the hidden reality be one or many is not decided. Many will have it that it is only one, and that so-called things are but relatively constant phases of an all-embracing power. When we follow this doctrine into its consequences we find that it has nothing in common with crude realism beyond the general belief in an extra-mental existence, and possibly the additional assumption that this existence is in objective and independent space.

And now there seems to be no escape from an excursion into rather abstruse metaphysics. The theory of knowledge cannot be settled by simply studying the psychological process of perception, and by appealing to the intuitions of the unsophisticated consciousness. We must leave the stand-point of the finite and particular individual and form some conception of the general relation of thought and being in the fundamental reality. When we are speaking of the relation of our thought to things, we can say that the order of things is not the order of thought, that the two are mutually external, but that they are

parallel and harmonious, thus securing the possibility of knowledge. The parallelism and harmony can only be explained by supposing a common source for our thought and for things whereby each is determined for the other. But such a view is impossible when we come to the fundamental reality. Here three suppositions are possible concerning the relation of thinking existence and impersonal existence. We may suppose (1) the former produces the latter, (2) the latter produces the former, and (3) the two are mutually independent and indifferent. The second supposition is hopelessly untenable, and the third is no less so. In the case of mutual independence no reason can be given why either should be affected in any way by the other. Nothing that takes place in impersonal existence would be any reason for any response in thinking existence unless there were an interaction between them; and metaphysics shows that the members of a necessary interaction can never be independent. In every such interaction we must make some one member independent, and reduce all the others to dependence in some way upon it, or we must make all alike dependent upon some deeper existence which embraces them all. It is, then, impossible to view thinking existence as deduced from impersonal existence, and equally impossible to view them as actually co-ordinate and parallel, while ontologically mutually independent. The parallelism would be groundless and the interaction would be impossible. We are shut up, then, to the view that impersonal existence, or things, depend upon thought—that is, upon thinking existence.

In this view, then, we have three kinds of reality: (1) independent thinking existence, (2) dependent things, and (3) space as something quite distinct from the others, and as *sui generis* in its existence.

That this view of space seems self-evident is unquestionable; indeed, it stands high among the traditional intuitions; but that it can be harmonized with reason is not so plain. And, first, we need to know what is the relation of space as existing to that fundamental reality which is the source of things. If the two be independent we collide with the demand of reason for unity in the fundamental reality. We should be equally at a loss to express the ontological relation of these two independent existences. The space which is declared to be real would at

the same time, and so like the negation of existence that the only possible relation between the two would be that space contains the reality, or the reality is in space. But here, again, we should be unable to tell what difference such a relation would make to either, and hence to tell what we mean by it. If the space does nothing to the being and the being does nothing to space, the two seem to be out of all relation. Moreover, if we allow the fundamental reality to be in space we collide also with its unity; for whatever is in space must be subject to the laws of space, must be extended therefore, and hence has parts, and is no proper unit. The affirmation, then, of the mutual independence of space and being makes it absurd to predicate any relation between them. On the other hand, it is impossible to view space as the source of being, or being as the creator of space, viewed as something real. It is ontologically so near a negation that many have identified it outright with non-existence; at the same time, they have not scrupled to furnish it with divers geometrical properties, and to insist upon its reality as if the non-existent did nevertheless exist. All that such persons really mean is to affirm that space is not an illusion, and they know of no way of expressing themselves except by contradiction and nonsense.

It seems, then, that the existence of an ontological space cannot be maintained, whether we view it as containing and conditioning the fundamental reality, or as produced or created by it. In the former case, the necessary unity of the first principle would be violated, and creative reality is made subject to an hypostasized negation. We should have a something which is nothing and a nothing which is yet something, and this something-nothing would be law-giving for the causal reality itself. In the other case, we should first find it impossible to get any positive notion of our own meaning, and then we should have an infinite regress on our hands, as each created space would either need another to hold it, or would be preceded by another quite as good as itself.

Now, rational idealism never dreams of questioning the existence of space as the form of external experience. It never tries, therefore, to conceive external objects apart from space relations. Those objects are so largely constituted by space-relations that they would be nothing intelligible when abstracted from

them. Neither need idealism deny that this form of space is universal for all intelligence, so that the same objects have the same space-values and space-relations for all. This question lies in another field, and must be debated there. The essential denial of idealism touches the existence of an ontological space, separate from and yet containing all active reality. And the essential affirmation is, that space is only the form of experience or the form of phenomena, and hence is absurd and impossible when abstracted from consciousness as its fundamental condition. The world, then, as universal, may have a universal space-form, or one which is valid for all. It is, then, no individual delusion; at the same time, it has no extra-mental existence, and in this sense is subjective. These considerations remove much of the paradox from the idealistic view.

The subjectivity of space carries with it, of course, complete idealism as to all that appears in space or that is spatially determined. Hence, not only the world of sense-qualities, the world of sounds and colors and odors and temperature, but also the world of form and extension, the world of apparent things, in short, are to be viewed as having only subjective existence; that is, as existing only for and in consciousness. By this time, not a shred of every-day realism remains. The entire world of objects has become phenomenal. Their laws and inter-relations remain as important subjects of study, and they may express a universal order; but neither the phenomena nor their laws have any significance except with reference to intelligence. And if it be absurd to suppose that these phenomena exist only for our intelligence, and equally absurd to suppose that they exist apart from all intelligence, it only remains to infer that an all-embracing intelligence is the condition of cosmic being, not only its original cause but its constitutive condition, apart from which it would not even have meaning, to say nothing of existence.

Locke's conclusion was, that relations are the work of intelligence, and hence represent nothing extra-mental. In this conclusion he was certainly correct so far as the formal relations are concerned. Such are the relations of space, of formal logic, of classification, etc. No one can tell what is meant by these relations except as the objects are related in consciousness. But Locke was led by the prejudice of extra-mental existence

to overlook the fact that such formal relations may still have a universal element in them, so that, while meaningless apart from intelligence, they are still true for all intelligence. He was also led to look for the real in something quite unrelated, and hence able to exist on its own account. But as our objects as known are known only as related, and can be known only as such, this view leads at once to the conclusion that the real is unknowable. Reality and intelligence are opposed beyond any possibility of reconciliation. The reality as unrelated cannot be known or even affirmed; and if affirmed it can in no way be used as a basis of our cognitive system. To such contradiction we are sure to come when we exclude intelligence as a constitutive factor of the cosmos, and seek to found it upon an extra-mental reality. But possibly Locke was right only for the formal relations of things. Their metaphysical relations of causation and interaction may be supposed to exist among non-spatial and extra-mental realities. Here would be the last stand even of the most transfigured realism.

The study of this question would take us far into the metaphysics of being and interaction; and it would at length appear that between the phenomena and the fundamental spiritual reality there is no place for any dependent impersonal existence. We should find all such being vanishing into law and process without any proper substantiality beyond continuity, uniformity, and universality. But into this field we forbear to enter. Nor is it necessary for our purpose. After we have reduced the world of apparent things with all its space-relations to phenomena, the chief speculative question remaining, even for realistic thought, concerns the cause of phenomena. This cause cannot be thought of as spatial or mechanical, but must be of an essentially spiritual or rational nature, in order to prevent our theory of knowledge from falling into contradiction with itself. For just so surely as the world of things in space is phenomenal, just so surely can it have its existence only in intelligence; and just so surely as it does not depend upon our intelligence, just so surely must we affirm a cosmic intelligence as its abiding seat and condition.

The world exists only in and for a supreme mind; but how? We may conceive it to be merely a conception in that mind, just as any conception may exist in the imagination. There is

then no cosmic activity, no world process, but only a passive conception in the divine mind. This view, which is often presented as the teaching of idealism, is hopelessly poverty-stricken, and is little less than speculative collapse. Berkeley seems not to have had a very clear conception of the relation of his ideal world to the divine mind, and much that he said leads to this view; but idealism is by no means shut up to it. For the fundamental reality is not merely mind or understanding, it is also will or agent. We may say, then, that the world is not merely an idea; it is also an act. It exists not only as a conception in the divine understanding, but also as a form of activity in the divine will. It is this fact which constitutes its real existence in distinction from a purely conceptional one. In traditional thought this reality is secured by the world's being outside of God, external to God, etc.; but these phrases lose all intelligible meaning when space itself is seen to be only the form of the world. And even if space were real they could not be taken in earnest without making God a being with space limits. Let us say, then, that the world is essentially a going forth of divine causality under the forms of space and time, and in accordance with a rational plan. The outcome of this activity is the phenomenal world, which is neither outside nor inside of God in a spatial sense, but which exists in unpicturable dependence upon the divine will; as our thoughts are neither outside nor inside of the mind in a spatial sense, but depend upon the mind as their cause and subject. This world, being independent of us, has all the continuity, uniformity, and objectivity which an extramental system could have; and, as distinct from individual delusion, is real and universal. Indeed, it is hard to say what this view should be called. In distinction from the idealism of sensationalism, it is realism. In distinction from the idealism which reduces the world to a set of similar but discontinuous presentations, it is realism. It is realistic, also, in affirming an objective cosmic system, independent of finite thinking. It is idealistic, on the other hand, in maintaining that this system is essentially phenomenal, and exists only in and for intelligence.

Borden P. Bourne.

ART. VI.—MRS. BISHOP SIMPSON.

"Clara, Clara, Vere de Vere,
If time lie heavy on your hands,
Are there no beggars at your gate?
Nor any poor about your lands?

"O! teach the orphan boy to read,
Or teach the orphan girl to sew—
Pray Heaven for a human heart,
And let the foolish yeoman go."

RUSKIN says Shakespeare has only heroines; that all the wrong is brought about by man, and the salvation, if there is any, by woman. It is true that in the delineation of his characters he has brought his heroines into the greater prominence. Desdemona appeals to our sympathy, and arouses every instinct of justice and purity, while Juliet, Portia, and Lady Macbeth linger in our memory, standing out boldly upon the canvas with their companions in the shade.

The ancient Roman philosophers, however, were not so liberal in the conception of the character of their women. Their teachings were calculated to make dependence a virtue and weakness a charm, and thus to paralyze all effort for service outside of their immediate home circle. Thus we find Cicero quoting with approbation the mournful words of Plato in which he regrets the degeneracy of the times, "when the slaves do not obey their masters, and the wives aspire to be the equals of their husbands." But their pure and lofty ideas of the marriage relation, together with the customs of the times and public opinion, conspired in a measure to overthrow these teachings. The Roman matron was expected to manage the home, and share with the father the rule of the household. The husband well knew the qualities necessary for the performance of these duties, and clearness of intellect combined with firmness of character were considered of inestimable worth.

In families of wealth the daughters were liberally educated. They received instruction from the same teachers, used the same books, read the same Greek and Latin poets as their brothers. True, the old prejudice existed against learned women, as the knowledge gained might open the doors of the sacred precincts

of home to the activities of the outside world. Notwithstanding, their acquisitions are often spoken of with pleasure and pride. Plutarch, in speaking of Cornelia, wife of Pompey, says she was well read, understood geometry, could lead in a philosophical conversation, could play the lyre, and with this knowledge "she was able to guard against pedantry, which was the fault of so many of this class." Pliny tells us that his own wife read his books with great enthusiasm again and again, till she nearly knew them by heart; and his verses she set to music and sang them, accompanying her voice with a musical instrument. Clodia, after having read the best poets, and written verses herself, desiring to benefit others, invited young people to her own home to hear them read. So, all down the ages, in profane and sacred history we read the records of true womanhood struggling amid the darkness of superstition, oppression, and sin to be a helpmeet in lifting humanity to a higher plane of purity and peace.

Dean Stanley, in his *Lectures on the Jewish Church*, says of Deborah:

She is the magnificent impersonation of the spirit of the Jewish people, and of Jewish life. On the coins of the Roman Empire Judea is represented as a woman seated under a palm-tree, captive and weeping. It is the contrast of that figure which will best place before us the character and call of Deborah. It is the same Judean palm under whose shadow she sits, not with downcast eyes and folded hands and crushed hopes, but with all the fire of faith and energy, eager for the battle, confident of the victory.

But it remained for Christianity to usher in a brighter era for woman. The Gospel that proclaimed "Peace on earth, goodwill to men," proclaimed also equal privilege and blessing, equal responsibility and obligation. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Ruskin himself writes:

We are foolish, and without excuse foolish, in speaking of the "superiority" of one sex to the other, as if they could be compared to similar things. Each has what the other has not; each completes the other, and is completed by the other; they are in nothing alike, and the happiness and perfection of both depend on each asking and receiving from the other what the other only can give.

As the Creator made them one in Eden, as together they sinned and were driven out of paradise, so together God intends they shall labor for the redemption of the world.

Prominent among the philanthropic women of the present generation, and in the foremost ranks of the "elect ladies" of the Methodist Church, is the one whose name stands at the head of this sketch. Few have entered into a greater variety of plans and work for the alleviation of human suffering, and few have been more signally rewarded in witnessing the growth and establishment of the work of their hands.

Mrs. Bishop Simpson was born in Pittsburg, Pa. Her father was a leading citizen, a member of the Methodist Church; her mother was very charitable, unusually gifted in conversation and prayer, and their house was always a home for the itinerant minister. Born of such parents, educated amid such influences, it is no wonder that she united with the Church in the days of her youth. At an early age she married Rev. Matthew Simpson, a young clergyman of the Methodist Episcopal Church, who was then a member of the Pittsburg Conference. With high and noble purposes, and hearts full of youthful enthusiasm, they went forth expecting success, but little dreaming of the remarkable future that lay before them.

Her husband received but two appointments in the pastorate after his marriage, but during this time she entered joyfully and heartily into his work, sharing with him in the trials and triumphs incident to the Methodist itinerant's life in the earlier history of the Church. She was active in all the departments of woman's work in the Church, visiting the members, caring for the poor and the afflicted, and in seasons of revival talking to penitents, leading them to the altar, and kneeling with them in prayer.

During her life in Greencastle, where her husband was for nine years President of Asbury University, Mrs. Simpson was active among the students, entertaining them frequently at receptions in her own home, and caring for the sick and lonely among them. Dr. Williams, since a noted physician of Cincinnati, said he owed his life to her unremitting care during a severe illness, she preparing his food and carrying it to him daily with her own hands. Being in a new country she had few of the comforts and conveniences of the later days, but she

was contented and happy, and seemed to find her highest joy in endeavoring to put sunshine into the lives of others.

Just after they had built themselves a home—a brick house, which is still called “Simpson Hall,” and is now the property of De Pauw University—her husband was called to Cincinnati to take charge of the *Western Christian Advocate*, and was there during the prevalence of the cholera. When the epidemic broke out Mrs. Simpson refused to leave her husband, and also remained in the city with her little children. The disease prevailed to an alarming extent; fires were kept burning in the streets, and multitudes fled before the terrible scourge. At last Matthew Simpson took the cholera. Forgetting her own ease and comfort, forgetting that she also was exposed to danger, Mrs. Simpson nursed him night and day with heroic devotion and unceasing care, nor did her hope grow faint or courage falter for a moment.

After his election to the bishopric they returned to her native city, and the bishop went abroad on an extended tour to Palestine. While there he contracted a fever which prostrated him for more than a year after his return. Mrs. Simpson gave her entire time and attention to the restoration of his health, securing not only the best medical assistance in Pittsburg, but traveling with him to various cities to consult doctors of high reputation, that nothing should be left undone that could possibly aid in his recovery.

When sufficiently restored the bishop accepted the position of President of the Garrett Biblical Institute, and again left Pittsburg with his family to reside in Evanston, in accord with the wishes of the North-west that he would make his home among them. Here Mrs. Simpson's pleasant parlors were always open not only to the students of the Institute and the North-western University, but also to the young ladies of the Seminary. To them she was not only the president's wife, but to each and all a *personal friend*. If any were ill she sent them delicacies, if they were lonely she brought them into her own home and cheered and comforted them.

As the bee culls sweetness from every opening flower, Mrs. Simpson has the happy art of gathering pleasure and profit from nearly every passing event. Not only does she gain inspiration herself, but with her clear and active brain and warm

heart she seizes upon every occasion to inspire others also. As an illustration, the day after our civil war was inaugurated she made a large flag of muslin, as bunting could not be obtained, sewing the red over the white, and sent it to the students, when it was at once unfurled to the breeze. The students came to the Bishop's home in large numbers, with a band of music, to serenade and make speeches, supposing the flag to have been presented by him. But he at once said it was Mrs. Simpson to whom the credit belonged, as the thought was entirely her own, and he knew nothing of it until it had been presented.

At a large fair held in Chicago, when General U. S. Grant made his first appearance in that city, the ladies drew themselves in line, and as he walked down the long aisle showered him with bouquets of flowers; but Mrs. Simpson, always ready to do a graceful little act, stepped out and pinned a few roses in the buttonhole of his coat. Amid the excitement and enthusiasm hers were the only trophies he carried away with him from the hall.

Her life in Evanston was quiet, given principally to the care of her home and little children. As a wife and mother Mrs. Simpson is a worthy example. Believing that not only all the instincts of the mother-nature, all the affection of the soul, but also the imperative voice of duty ever calls the mother to the companionship and care of the young immortals committed to her charge, her domestic duties have always claimed her first attention. The mother who habitually leaves her young children to the care of professional nurses while she goes forth to engage in more public affairs has a most mistaken and morbid conception of maternal obligation. No earthly influence contributes so much to mold our moral characters as the loving, gentle words from a mother's lips. As the solid rock bears forever the impress of the delicate fern leaf, made long ages ago, before it became hardened by time and the elements, so impressions made upon childhood's plastic mind will remain forever. Lord Macaulay says:

Often do I sigh in the struggles with the hard, uncaring world for the sweet, deep security I felt when of an evening nestling in her bosom I listened to her voice and read the unfathomable love of her eyes. Never can I forget her kiss of peace at night. Years

have passed away since we laid her beside my father in the old churchyard, yet still her voice whispers from the grave and her eye watches over me as I visit spots long since hallowed to the memory of my mother.

Lord Lonsdale also says :

If the whole world were put in one scale and my mother into the other, the world would kick the beam.

When Agassiz's fiftieth birthday was celebrated by the Saturday Club with a special dinner, Longfellow, Holmes, and Lowell read poems. Longfellow's poem represented Nature as taking the boy by the hand and leading him forth to discover her secrets, and spoke of the natural mother as mourning over the fact that the *great mother* had drawn him from her fireside, where she wished to keep him.

"And the mother at home says, 'Hark!
For his voice I listen and yearn,
It is growing late and dark,
And my boy does not return.'"

Longfellow read the poem in a quiet, subdued manner. Agassiz's head was bent modestly down. He smiled as the scenes of his childhood were recalled to mind, but at this allusion to his mother his face flushed with emotion, tears gathered in his eyes and silently rolled his cheeks. With an effort he recovered himself, "and with eyes still glistening, bowed and smiled his acknowledgments to the poet." How many of the noblest and greatest minds of earth have paid grateful tribute to a mother's influence. John Quincy Adams said, "All that I am my mother made me."

Abraham Lincoln revered the name of his mother. It is said of her that she was buried in a coffin made by Thomas Lincoln out of green lumber, cut with a whip-saw, and was buried with scant ceremony in a small clearing in the forest.

Little Abraham sorrowed most of all that his mother should have been laid away with such maimed rites, and he tried several months later to have a wandering preacher named David Elkin brought to the settlement to deliver a funeral sermon over her grave, already white with the early winter snows.

O that the mothers of the present generation may appreciate the glorious opportunities and possibilities before them, and awake to a full realization of personal responsibility! Not

only are the children benefited by these tender ministrations, but they react upon the mother, softening and subduing her nature, and broadening her heart with new supplies of faith, hope, and love. Frances Willard says :

I have learned how such solemn vicissitudes as come into the lives of women only helped to confirm your faith in the world invisible. The breath of eternity falls on your foreheads like baptismal dew in those hours of unutterable pain and danger when a little child is born into your home. Your steps lie along the borderland of this closely curtained world,

"And palpitates the veil between
With breathings almost heard."

Into your eyes fall the first mystic glances of innocent and trusty souls. Tender little hands folded in prayer, and winsome voices saying,

"Gentle Jesus, meek and mild,
Look upon a little child,"

have done more than all traditional restraints to keep your hearts loving and unworldly. Always this will be so; always from manhood's more exterior view of life's significance you are separated by the deepest and most sacred experiences which human hearts may know. That anchor holds. But God has given the mother-heart for purposes of wider blessing to humanity than it has dreamed as yet.

It is interesting to know that Miss Willard, in a recent communication, paid grateful tribute to Mrs. Simpson for the inspiration she had given her, saying :

You are a sacred link with the blessed old days. You and the Bishop were always good to me, and *you* started me out to "seek my fortune."

After the bishop came to Philadelphia to reside, her domestic cares having decreased, Mrs. Simpson found time to engage in works of charity and benevolence. One writer says of her :

Good works have been the natural expression of her faith, while her zeal and capability have made her a recognized leader in all benevolent enterprises. As an executive officer she has but few peers among her sex, and has managed with gratifying success the affairs of all the large benevolent and religious associations over which she has been called to preside.

With an innate love for the beautiful, with cultivated, refined and æsthetic tastes, it is not surprising that her home should be an attractive one, embellished with treasures of art

from many lands, some of them presented as mementoes of tender friendship. "Her generous, unselfish nature made her children proud to call her mother, and she spared no pains in their mental and moral training." One of her daughters is the wife of C. W. Buoy, D. D., an eloquent preacher of the Philadelphia Conference, and another the wife of Colonel J. R. Weaver, for many years Consul-General to Austria and Hungary. Two of her sons have passed away. The only surviving one is a graduate of Wesleyan University, and two accomplished daughters remain within the home circle.

Her life in Philadelphia has in an eminent degree been given to hospitality. As the wife of our resident bishop, with her natural endowments for leadership, she has done much to promote the social interests of the Church. She never seemed more happy than when, in the midst of the large social gatherings assembled at her call, she stood by the side of the Bishop, "smiling them in, and smiling them out," and speaking such words of cheer and encouragement as opportunity afforded. She had missionary gatherings, gatherings of ministers, of ministers' wives, at her own home, and gatherings of medical students at the different colleges of the city. But, as Macaulay expresses it, "womanly ingenuity, set to work by womanly compassion," soon devised other plans, and opened other channels for Christian hospitality and benevolence.

HOME FOR THE AGED.

In the erection of the "Home for the Aged," of Philadelphia, she was especially interested. A few preliminary meetings had been held before Mrs. Simpson took charge; but at the first large meeting, held at the home of Mrs. Colonel Alexander Cummings, Mrs. Simpson was elected president much against her desire, as the work of presiding was entirely new to her and she feared to assume so great a responsibility. But the ladies, knowing her energy and force of character, her keen penetration and sound judgment, were not to be denied. She took the position, which she has held for twenty years.

How striking is the fact that the freshest and noblest charities of this nineteenth century are only developments of the manner in which the Redeemer soothed the sorrows and vanquished the evils of the world.

When he came to alleviate the sufferings of humanity he came, not as a celestial being, incapable of woe, but as a "man of sorrows, acquainted with grief." He knew by actual experience how to sympathize with us. As the law of gravitation binds and holds the universe in order, so the divine law of human sympathy binds all hearts in one common brotherhood.* "The soul," says Emerson, "is superior to its own knowledge, wiser than any of its own works," and it ever responds to the voice of sympathy.

The physical evils that cluster about humanity presented to the Redeemer of mankind a marvelous theater for the display of the remedial power of the Son of God, and of his greater power and benevolence in the forgiveness of sins. Homes for the aged, hospitals for the sick and the poor, orphanages for the helpless, are really outgrowths of Christianity. They do not exist, to any appreciable extent, where the Gospel is not known, and they did not exist before the days of Christ:

The temple at Jerusalem had been standing for ages. The synagogues were of ancient date. The pagans worshiped in groves and high places. The Greeks and Romans piled their magnificent architecture to the gods. Men were familiar with what answered to churches; but asylums for the wretched, hospitals for the sick, were yet unknown to the world; they were the product of the Christian Church.

Milner, in his Church History, writing of the eleventh century, says: "The true reliefs and mitigations of human misery lay entirely, at that time, in the influence of Christianity." The full measure of the Gospel's work for man is not done when the mind is instructed and the heart regenerated. Love, which lies at the base of redemption, will suggest comfort for the body as well as rest for the soul. The mind is often prepared for the reception of spiritual truth by kindly ministrations during affliction. †

"The best fruit loads the broken bough;
And in the wounds our sufferings plow
Immortal love sows sovereign seed."

So natural is it for woman to feel for the unfortunate that an unfeeling woman is not regarded with honor by either sex, and it seems peculiarly appropriate that this work should have been inaugurated by the women of the Church.

Woman's quick susceptibility [said Bishop Wiley] is an admirable trait in her character, adapting her to this great work. It enables her to have a more vivid perception of the provisions made by redeeming love, and of the privileges flowing from it. She perceives the readiest mode of gaining access to the hearts of those whom she would benefit, and at the same time exercises a power of persuasion which frequently prevails where sterner qualities have proved insufficient; and we often think that the hearts of women must sometimes really yearn to hear Christ declared by woman's lips, to catch the inspiration in all its delicacy from a woman's heart. Surely in so richly endowing woman's nature with this delicate susceptibility, and this intuitive power of discrimination and quick adaptation, God intended it to be employed in the furtherance of his kingdom among men.

This, like many of the grandest enterprises in the Church of Christ, had a small beginning. In the *First Annual Report*, 1868, we read:

Our property consists of about six and a half acres and a fine old stone mansion, whose only fault is that it is not half large enough for the present wants, as we can only accommodate twenty-four, and we have application for as many more; and it may be as well to say here, that as our intention is to build soon, we will very thankfully accept all donations toward the same. . . . How these old people seem to enjoy the country! It does really seem, in spite of the ills of the flesh, the troubles of poverty, and the carking cares of life, that their hearts are infused with new buoyancy, hope, and love, and to them heaven is begun on earth.

The institution is called "The Methodist Episcopal Home." It is supported by the "Ladies' United Aid Society" of the Methodist Episcopal Church. The officers of the Society are nine trustees, who must be male members of the Church, elected by the contributors. The several Methodist Episcopal churches of the city of Philadelphia are represented by six or less directors. These constitute a board for the transaction of the business of the society.

The "entrance fee" is one hundred dollars, and the rules and regulations such that improper persons cannot find admission. April 14, 1869, it was decided to build a new Home large enough to accommodate the members constantly applying for admission. Accordingly, a magnificent four-story stone building was erected, Italian in its architectural design. The chapel, which is Gothic, is a perfect gem, one story less than

the height of the general building, having a lofty gable in accordance with its style; and the extension wing connecting the main with the chapel building is also four stories in height. Upon anniversary-day, June 16, 1870, the building was dedicated, and "on the 23d of January, 1872, the inmates were removed from the old to the new Home amid congratulations and gladness."

From the *Twelfth Annual Report*, for the year 1879, we take the following:

Standing on a little knoll, in the center of about six acres of ground, it commands a most pleasing panorama of the surrounding country and city. The flood of sunshine that gleams through many high and broad windows gives a wonderful air of cheerfulness and beauty to every thing connected with the institution. The entire building is so completely furnished that it has an air of luxury. There is a commodious chapel in one end of the building, wherein services are held at stated periods; it is here that one can see to advantage the aged inmates; and as they pass out after service it is a pleasure to gaze on their contented faces, aglow with peace and happiness, surmounted by the beautiful silver crown of old age, so soon to be changed for that of immortality.

There are pleasant sitting-rooms on every floor, in which they come together at will, with books, knitting, or patch-work. All the hall floors and sleeping apartments are neatly carpeted. The rooms are furnished in black-walnut, and a cozy rocking-chair or two are in each room. Many of the rooms are handsomely furnished by private individuals or Sabbath-schools. In the parlor, prominent among other adornments, is a life-like crayon portrait of Mrs. Bishop Simpson.

It is interesting to notice how eager the inmates appear to receive calls from visitors on anniversary-day, and if, perchance, any are passed by, you are likely to hear the request, "Please look at my room," accompanied with the satisfactory exclamation, "Isn't it nice!"

THE ANNIVERSARY.

This is the largest annual gathering of Methodism that occurs in the city of Philadelphia. So many of the churches are actively interested in the work of sustaining the institution that all parts of the city feel the influence of the noble women

who are employed providing for the occasion. Several large pavilions have been erected; one sufficient to accommodate three hundred for dinner. Many of the churches have tables or booths for the sale of refreshments, or fancy articles which have been in course of preparation for months before by skillful hands and willing hearts. The buildings and grounds are decorated; it is the grand gala-day of the year. Flags are flying, bands are playing, and the place is thronged by many thousands—happy, generous crowds—who have come to do honor to the day, pay their respects to the aged inmates, and answer the invitations they have received from matron and maiden to be present to dinner or supper in the grand pavilion.

Here the preachers meet, from city and country, and hold many conferences, reviewing the past and planning for the future. Here the *élite* of Methodism are found, many of them working harder than on any other day in the year "in His name" who "came not to be ministered unto, but to minister." Here thousands of dollars are annually gathered for the support of the Home; and at the close the ladies sum up their accounts, report, and rejoice as those who have found great spoil.

In the year 1880 Rev. William Arthur, of London, was present at the anniversary. The year following, at the Ecumenical Conference held in City Road Chapel, London, the benevolent institutions of the Church all passed under review. The importance and necessity of providing Homes for the aged were carefully considered. During the public discussion which followed Mr. Arthur took occasion to give a glowing description of what he had witnessed at the Philadelphia Home, and the favorable impression he had received while there, and to commend the institution as a model worthy to be copied all over Methodism. Both he and several of our own delegates paid high compliments to the energy and efficiency of the president, Mrs. Bishop Simpson.

The property is now valued at two hundred thousand dollars, in behalf of which Mrs. Simpson superintended the management of several large fairs, which yielded an average of thirty thousand dollars each. During one of these the Grand Duke Alexis of Russia was visiting the city. Mrs. Simpson determined to secure his attendance upon the fair if possible. She had an interview with General Mead, who had charge of all

arrangements for the duke. At first it was not thought advisable, but after repeated visits and much importunity Mrs. Simpson was victorious. The duke attended, was much pleased, visited each table, saying he was "glad of an opportunity to see how Americans did things." He made a number of purchases, and was presented through Bishop Simpson the welcome of the ladies, and an elegant slumber-robe, crocheted and embroidered in Russian colors by an aged lady, a member of the Methodist Church, and for which nine hundred dollars had been subscribed. Before being forwarded to the duke his monogram was also embroidered upon it. Thus did she seize upon opportunity, position, and persons, and make them tributary to her benevolences. One writer says of her:

She has been a "power behind the throne;" and much of the greatness and world-wide reputation which Bishop Simpson attained is due to his helpmeet, who has stood by his side, advancing with him, step by step, adorning every position he has been called to fill.

She has an unusually facile pen, and is especially gifted in letter-writing.

Her organizing and executive ability being so well known, she was asked to organize the Society of Silk Culture, which she did, but declined the presidency, which was pressed upon her. She, however, selected the person who was elected president, and who has retained the office ever since. She also assisted in the organization, and was president of, the first Bible Readers' Society in Philadelphia. For many years she was one of the managers of the Reformatory Home. She is active in the Woman's Foreign and Home Missionary Societies, and is vice-president of each.

In the Centennial Exhibition she was a member of the Ladies' Executive Committee, and devised the plan for obtaining sketches and engravings of all the public charities originated and supported by women. Reports were received from eight hundred and twenty-two charitable associations of the United States, Great Britain, Germany, Russia, Denmark, and Italy, forming a valuable historical collection, presenting to the Industrial Exhibition of 1876 the noblest phase of woman's work. This department is still preserved in the Permanent Exhibition.

She has been an extensive traveler, accompanying the Bishop on many of his journeys; has visited Mexico and the chief points of Europe. During the Ecumenical Council the Bishop with his wife and two daughters were entertained during their stay of six weeks at the Mansion House, by Sir William McArthur, Lord Mayor of London, a close friendship having existed between the Lord Mayor and the Bishop for many years. Here they had great opportunities to meet many of England's prominent representatives, and to enjoy the *entrée* into English homes in the most cordial manner. The ceremonials and splendor surrounding the life at the Mansion House was always interesting to a high degree. The frequent state dinners, with the setting forth of the table usually in the form of a square, the entire service in silver or gold, dating back to the fifteenth century, and the use of the perfumed water and golden snuff-box, were customs long to be remembered. A special state dinner was given to the Bishop just at the close of the visit. A number of large meetings were held in the historic Egyptian Hall during their stay, one on the discussion of the opium question, at which were present Earl Shaftesbury, of philanthropic fame, Cardinal Manning, the Archbishop of Canterbury, and many other noted personages. A large dinner was also given in the hall to the Royal Academy of London, most of the prominent artists of that time being numbered among the guests.

A better representative could not have mingled in the diplomatic circles of Europe, for with her eminent companion she is equally honored, respected, and beloved by those in high and in humble life; her culture and intellect command the admiration of the one, while her unassuming manner and kindness of heart win the love of the latter.

THE METHODIST ORPHANAGE.

The latest, and perhaps the crowning, work of her valuable life is the founding of the Methodist Orphanage. This she accomplished about ten years ago, giving the first contribution herself. With her peculiar tact in gathering earnest and efficient laborers about her, and inspiring them with confidence and enthusiasm, the work, from its incipency, has progressed quietly but steadily. In the year 1881 Colonel Joseph M. Bennett, of Philadelphia, generously donated to the lady man-

agers the house and lot since then occupied as an orphanage. This, large enough for the accommodation of sixty orphans, was soon crowded. The interest continued to increase. Large fairs were held in its behalf, one of which was honored by the presence of President and Mrs. Hayes, who also during the time of the fair visited Mrs. Simpson at her home. Friends rallied to the support of the enterprise in every emergency, and a few years later Colonel Bennett added to his former munificent gift a further donation of twenty-five acres of valuable land near Fairmount Park.

Thus encouraged, the next thought was to enlarge the place of their habitation. Accordingly, a new and capacious orphanage was erected, large enough to furnish a home for two hundred. This edifice, of magnificent proportions, is a fine specimen of architectural and mechanical skill, reflecting credit not only upon its projectors and builders, but upon our entire Methodism. At a meeting of the joint board of trustees and managers, held September, 1888, it was found that the money in the treasury was nearly exhausted, and that the further sum of thirty thousand dollars would be needed to finish the building and grade the grounds preparatory to its occupancy by the children. An afternoon was spent in considering what was best to be done: whether to suspend the work for the present or to raise the money on mortgage—an alternative from which every one shrank. While deliberating, Colonel Bennett, who had learned of their needs, again came to their aid, and made the proposition that if at the end of four weeks Mrs. Simpson would collect from the Church and bring to the bank at nine A. M. a check for ten thousand dollars toward the new building he would give her one for twenty thousand dollars.

This brought light and joy. She set to work with a will. Contributions large and small kept pouring in. Sitting one day by our side on the platform at a missionary meeting, a messenger-boy came in and asked for Mrs. Simpson. She excused herself for the time, but soon returned, and with smiling face said, "A person called me out to give me a hundred dollars for the orphanage—and not a Methodist. Was it not grand?" True benevolence is of a Christian spirit, and often overleaps denominational bounds. It is always beautiful, always ennobling, and always a blessing.

One person, in sending his check for fifty dollars, writes :

Right pleased was I when I read that you had succeeded in raising the ten thousand. May the good Lord continue his blessing upon your efforts to make the Philadelphia Methodist Orphanage one of the grandest institutions of its kind in the country.

The following from Sheffield, Mass., addressed to Mrs. Bishop Simpson breathes the same spirit :

DEAR MADAM: In reading *The Christian Advocate* I see that you have the promise of a large donation for the orphanage provided the people raise a certain amount. The greatest barrier I can see is the short time to which you are limited. I am an old, broken-down farmer, hobbling around on two canes, can't work, but have my farm to live from, and comfortable health. Have not many thousands to give, but, wishing to take a little stock in the enterprise, I inclose one dollar for myself and one for my wife.

At the appointed time Mrs. Simpson with others met Colonel Bennett in the office of ex-Governor Pattison, in the Chestnut Street Bank, and showed him that they had complied with the condition, and had already deposited the ten thousand dollars. On receiving that assurance the colonel drew from his pocket a check already filled up and handed it to Mrs. Simpson. But what was her amazement when she found that he had exceeded his promise and actually given twenty five thousand dollars, making a total from him on the new building of thirty-five thousand dollars, besides the seventy-five thousand or eighty thousand dollars' worth of property previously given.

The surroundings forbade the audible singing of the doxology, but we feel quite sure that the company all sang it in their hearts, and none probably more sincerely than the donor himself, as he doubtless realized that it was more blessed to give than to receive.

The last anniversary—"Donation Day"—was indeed a day of jubilee. Multitudes gathered from all parts of the city, bringing gifts for the orphanage. Nothing was more touching than to witness the happiness of the orphans, as with radiant faces they sung their sweet songs, and gave recitations for the entertainment of their generous friends. One very small but beautiful and precocious child, when asked, "Whose little boy are you?" replied, "I am *every body's* little boy," in striking contrast to the oft-repeated wail of neglected humanity, "No-body's child."

As the interested throng walked about, surveying the beauty of the grounds, gazing upon the elegant and massive structure standing in its peerless beauty as a lasting monument to their charity and Christian benevolence, a subdued and hallowed joy filled all hearts, and they seemed to hear again the words, "Inasmuch as ye have done it unto the least of these ye did it unto me." That these grand institutions are now firmly established beyond the possibility of failure in their God-appointed work is a matter of congratulation not only to Philadelphia Methodism, but to the entire denomination.

Not only has Mrs. Simpson been active in these public benevolences, but in her more private ministries she has been an angel of mercy to many a heart crushed by misfortune and adversity. Besides supporting orphans in mission fields she is constantly on the look-out for the needy and helpless, and multitudes flock to her for protection and pecuniary aid.

In her domestic relations she has been most happy. Never were husband and wife more perfectly united in heart and life. During the General Conference held in Philadelphia prior to the Bishop's decease, as she came in with her illustrious husband, and seated herself by his side upon the platform that she might more closely watch over and guard his failing health, many hearts were touched. And when the separation came, after the Bishop's last triumphant song on earth,

"O would he more of heaven bestow,
And let the vessel break!"

it is no wonder that almost with his latest breath he said *of her* and *to her*, "Precious! precious!" The blow fell with crushing weight upon her; but, rallying, she said, "I will go again to my orphanage work, and find what relief I can in assuaging the grief and binding up the broken hearts of others." In this work she is constantly engaged. Thus her useful life flows on.

With the inspired man of God, in his commendation of the virtuous woman, we would say, "Give her of the fruit of her hands, and let her own works praise her in the gates."

Mary Sparkes Wheeler.

EDITORIAL NOTES AND DISCUSSIONS.

 OPINION.

As a religion, Unitarianism is "finished," to use an Egyptian word for death; but there are those who refuse to believe it, and even seem to imagine that it is a controlling influence in the progressive thought of the world. Solomon Schindler, a Jewish rabbi, holds that Judaism and Unitarianism are at one respecting the doctrine of monotheism, and that they are slowly delivering mankind from the idolatry of Christianity, which has degraded the nations and retarded moral progress for eighteen centuries. This conception of Christianity accounts for the opposition the Jewish race makes against it. Christianity, however, is as monotheistic as Judaism; and as for idolatry, the Israelites, until the Babylonish captivity, were a horde of idolaters, worshipping any thing from the "queen of heaven" to "Chemosh" and "the abominations of the heathen" generally. To this level of iniquity Christians have never descended. Paul says of the Jews that the veil is on their hearts even unto this day. We are not anticipating their acceptance of the Messiah at present; but it is significant that their chief objection to Christianity is, that it is a *species of idolatry*. This will correct itself in due time. The Unitarian conception of Christianity is of so variegated a type that it is difficult accurately to characterize it. Channing never arraigned it as an idolatry; but he believed in Christianity as Unitarians now do not. The modern Unitarian sometimes is monotheistic, accepting the Old Testament as his teacher; sometimes deistic, renouncing all revelation; sometimes agnostic, sitting and waiting for a Moses to lead him out of the wilderness, or an Isaiah to chant a new song in his ear, or a John to proclaim an apocalypse. He is as uncertain as his religion, and as indefinite in faith as he is barren of experience. His chief business seems to be to turn backward the pointers on the dial-plate of this religious century and to forget the progress that orthodox Christianity has made in spite of the obstacles the past has reared against it. Yet Dr. O. W. Holmes affirms that, with the twentieth century in sight, Christian theologians are wheeling silently in the direction of Unitarianism, and that the old Jewish faith which has survived the ages is the coming faith of man. Our ears, still acute, have not heard the tread of a single theologian in that direction for many a year; on the contrary, the Christian Church is marching on, to the tunes of Charles Wesley, Watts, and Bernard of Clairvaux, toward universal dominion and the recognized reign of the Messiah. Unitarianism is already a relic of a bad and wrecked faith, examined occasionally by the curious to see the folly it perpetrated and the mischief it made in a few souls who believed it possible to compete with One who rose from the dead.

Paul says (1 Cor. xii, 7), "The manifestation of the Spirit is given to every man to profit withal," but his meaning is not on the surface. In a spiritual dispensation the presence of the Spirit as a teacher, helper, and guide may be assumed; but the spiritual presence may be guaranteed without any spiritual manifestation, or such a manifestation as will be recognized and identified. One may be led by the Spirit and not know it; or be helped and taught; or be impressed for various ends, and not recognize the impressing force as spiritual. It may seem to him as the offspring of his own cogitations. "The manifestation of the Spirit" is ambiguous, because it may mean that the Spirit comes forth and is identified, which may not happen at all, or that he is the instrument of the manifestation of another, or of things belonging or referring to another. Jesus (John xvi, 13), speaking of the mission of the Spirit, said, "He shall not speak of himself." Hence, the Spirit does not manifest himself to the natural mind so that he is recognized, but he manifests not necessarily the historic, but the immanent Christ; he shows the things of Christ to men, and impresses the truth of Christ upon the conscience, the intellect, and the life. He is an opaque, invisible, unmanifested instrument; and if the Gospel were not preached, that men might know that the Spirit is abroad exciting conviction and guiding them into the higher ways of living, the Spirit's work would be almost in vain. The work of the Spirit, unaccompanied with the Gospel, is incomplete, inefficient, and usually resultless. Heathendom is visited by the Spirit, but he is incompetent, without the Gospel, to bring the nations to Christ. Thousands in civilized lands receive the touches of the Spirit, but they refuse to yield to the Gospel, and the Spirit is helpless in the work. Every man is addressed by the Spirit, but he may not understand it, and he may not obey it because he does not understand it. Though under the reign of the Spirit, it is not the divine plan to save the world by the manifestation of the Spirit, but rather by the foolishness of preaching, by which the Spirit-influence is interpreted to the consciousness, and Christ is revealed in his beauty and power to souls reaching upward and gazing toward the Infinite. We submit this exegesis as an argument for preaching the Gospel to all the nations, trusting neither to the delusion that they may be saved without it, nor to the teaching that, as the Spirit is given to every man to profit him, he needs no additional ministration to save him. "Go, and as ye go, preach."

The publication of the new ninth edition of the *Encyclopædia Britannica* is in the general sense a proof of intellectual progress, and in the particular, the assurance of a purpose to make complete, so far as is possible, a work that when first issued was the most advanced and useful of all encyclopedic literature. It represents massive labor, marvelous research, careful and patient inquiry, and a wide range of the most diligent and difficult study of all subjects within its province. Supplanting all encyclopædias because of the fabulous richness of its material, the critic may justly except to some features, or raise some questions, not in the spirit of cynicism, ignorance, or prejudice, but in order to secure amendment in

the next edition, and thus add to its acceptability. An undue proportion of space is allotted to some subjects; while others, of more weight and deserving of fullness of treatment, receive scant and incomplete recognition. "Agriculture" is honored with 126 pages, while "Jesus" is proclaimed in 16 pages; "John Wesley" is biographized in one page, but "Voltaire" in eight pages; "Methodism" is recorded in nine pages, "Entomology" in 13½ pages; "Anatomy" is unfolded in 110 pages, the "Jews" in eight pages. The more serious criticism of this encyclopædia relates to the materialism and rationalism of many of its contributors, who have, not surreptitiously but openly, undermined certain accepted and well-accredited views respecting the Scripture and the doctrines the Church holds they teach. Three cosmogonies are discovered in Genesis; the Mosaic account of creation is represented as mythical; the pre-existence of matter is attributed to the Elohist documents; Abraham, not under divine guidance but prompted by a nomadic impulse, immigrates to Palestine; the book of Esther is characterized as wanting in religiousness, and Daniel as having been written long after the prophet's age; the Proverbs are inconsistencies; the Canticles are sensual; and the authorship of some of the books of the New Testament is held in dispute. Whatever the value of the historical, political, scientific, and philosophical monographs, as presented in the encyclopædia, we are impressed that the biblical subjects have been largely committed to those of rationalistic and materialistic tendencies, justifying our call for a reconstruction of such articles by writers in sympathy with the Christian faith. Orthodox Christian scholarship should predominate in its biblical discussions.

Appropos of Mr. Gladstone's letter to the Marquis de Riso, it is interesting to read the octavo of seven hundred pages by the Right Hon. Lord Robert Montagu, in which he affirms Great Britain is menaced by a conspiracy to place it under the dominion of Rome. He is sure that the majority of the political and religious editors posing as Protestants, Liberals, Conservatives, and Freethinkers are Jesuits in disguise; that the ministers of the crown and many members of Parliament are the pledged tools of the Roman Curia; and that in particular D'Israeli was, and Gladstone and Lord Salisbury are, secretly plotting the destruction of the monarchy and the intrenchment of Romanism in the national life. The story of this conspiracy, however doubtful its reality, is as enchanting as romance, and places the chief moguls of English politics on the defensive. Gladstone's proportion in the conspiracy is of a gravity that absorbs us. In 1836 he favored the Oaths Bill, which released the officers of the civil service from the necessity of making a religious profession. This is interpreted as of Romanizing tendency. That he advocated the disestablishment of the Irish Church and proposes the same thing for the English Church; that in 1883 he forced the government to abandon the Constabulary Bill; that he has pursued a policy of obstruction in Parliament when Roman Catholic interests were in peril; that he supported the motion to place the power of *clôture* in the hands of the Speaker; that he has exhibited antagonism

to the doctrine of representative government; that at times he has endeavored to confuse and destroy the Liberal party; that both D'Israeli and himself winked at an Anglo-Roman alliance; and that the monstrous and iniquitous Home Rule scheme, involving the decentralization of parliament, the dismemberment of the British empire, the autonomy of Ireland, the crushing of the Protestants and the liberation of the Roman Catholics, was reiterated by him to his own sacrifice, are quoted as the unanswerable proofs of the inherent Jesuitism of his career, and of a purpose that survives defeat to transfer Rome to London. The indictment is lengthy, severe, and seriously proclaimed. No account is made of Gladstone's anti-Catholic attitude in his pamphlets, *Vatican Decrees* and *Expostulation*, or of his opposition in 1874 to "The Public Worship Regulation Bill" because it was inimical to the Anglican Church, or of any thing that he has proposed in the interest of Protestantism, except to stigmatize it as a mask, a deceitful appearance that would soon expose itself. Gladstone's real policy, it is here said, has ever been Romanistic; his apparent policy was partially and only occasionally Protestant in form. The trouble with the arraignment is, not his documents, nor his facts, but his method of interpretation—a method that would enable him to prove that John Knox was a freethinker, Francis Asbury a Socinian, George Washington a tory, and Abraham Lincoln a secessionist. He reads into Mr. Gladstone's life motives that did not govern him, principles of legislation not patent in his membership of the House of Commons, and a prophetic purpose with which the results of his policy do not harmonize. He also extracts from his career more than belongs to it, and points out sympathetic tendencies of which the statesman was not conscious. It is a case of monstrous involution and mischievous evolution. America believes in Gladstone because it believes in Protestantism.

In the literary race in the United States the South is far in the rear, it having given entirely too much time in the past to the protection of its social institutions, the cultivation of a sectional and unconstitutional spirit, and the indoctrination of political jealousies and religious alienations. As one result, the illiteracy of the people is dense and unconfined; and yet so conservative is public opinion respecting it that the political leaders of the South who are in Congress increase their popularity with their constituencies by opposing educational bills whose direct effects would largely inure to themselves. Not all, however, are partners in this ignominy, nor do all share in the pull-back tendencies of the majority. Among the few who believe in progress and respect the literary spirit, there is a feeling of humiliation over the situation which, as it is studied, is painfully distressing, if not alarming. Deficient in scholarship, the South is to-day without a great newspaper or eminent author, and without a magazine that makes any impression on the nation, or even the section where it is published. Of Southern writers not a few have earned a comfortable appreciation from the public, such as George W. Cable, Henry W. Grady, A. H. Stevens, Miss M. N. Murfree, Miss Amélie Rives,

Frank R. Stockton, Basil L. Gildersleeve, Thomas Nelson Page, Rev. Thomas O. Summers, and Robert Burns Wilson; but where are the poets, philosophers, scientists, theologians, antiquarians, explorers, and the earnest mental workers that constitute a literary class and give tone to the thinking of the people? Verily, the South is without the literary spirit and without *littérateurs*. That the situation is at all recognized by any considerable portion of the Southern people is a hopeful sign; but until the masses are taught to believe that literature, theology, science, poetry, newspapers, magazines, books, churches, and schools are more important than cotton, tobacco, profanity, sectionalism, and degradation, the nation cannot look to that section for contributions to the great literature of the world.

The Oxford League, by the recent action of its Board of Control, consisting of Bishop J. H. Vincent, Bishop E. G. Andrews, Dr. J. M. Buckley, Dr. J. M. Freeman, and Dr. J. L. Hurlbut, comes into orderly and official relations with the Methodist Episcopal Church. A parent League, of which Bishop Vincent is President, and Dr. Hurlbut Secretary, is recognized, and all local Leagues are invited to affiliate as auxiliaries with it. Further, each local League shall be subordinate to the Quarterly Conference of the church to which the League belongs, thus assuring pastoral and official oversight. The official relations of the League indicate a step in advance. It puts this great organization, in terms at least, on a par with our great connectional associations, which have a parent society and are under the inspection of the Quarterly Conference. This is but the outbreak of the methodical spirit that has characterized Methodism from the beginning. Progress is sure to follow this new proceeding; and not many years hence a column of statistics relating to the Oxford League may appear in our Annual and General Minutes.

If so little a matter as the claim that Charles Wesley is the poet of Methodism irritates the surface-nerve of the Protestant Episcopal Church, what outbursts of fury might be expected if it should be claimed that John Wesley had a better right to organize a Church than Henry VIII! We forbear to write what we think. It seems that our younger ecclesiastical sister—not mother—is quite willing to concede John Wesley to Methodism, though he never abandoned the Church of canonicals and prayer-books, but she holds to Charles with a vigorous and an affectionate grasp that confirms the value of the prize. It is immaterial what were the views of Charles respecting the Church of apostolical succession, so that the facts of history are not disputed. Granting that he was a preacher of the Church of England, he was not its poet; faithful in the general sense to that Church, in labors, in songs, in sympathies, he was with the reformatory movement of the Oxford Club; outwardly he was with the robed priests, but inwardly he was not of them. A member of the Church of England, he became the divine poet of Methodism, and is to-day held as the first of Christian poets in the world.

CURRENT DISCUSSIONS.

THE ETHICS OF THE NEW TESTAMENT.

IN striking contrast with the ethical *régime* of the Israelitic age, the Christian period is non-ethical in its government and tendencies; in other words, the New Testament, by way of explanation, is barren of an ethical system. There is law in the gospels, law in the epistles, law in the theologies; law of the strictest import, applicable to human conduct in its various evolutions, to human thinking in its rapid workings, to human feeling in its various degrees of intensity, and to the whole life in its settled or variable manifestations; but neither in form nor spirit is a system of law, such as Justinian or Blackstone would erect, apparent. In vain the student will search for traces of such a system, though he may suppose the existence of law at all is the key to some kind of orderly arrangement in moral instruction, or that one law is the evidence of many. In this respect he will be disappointed, for while the Mosaic law is a monumental structure, symmetrical and majestic, representing equity, justice, judgment, and truth, the ethical ideas of the great Teacher are unframed and sometimes undiscoverable; they certainly are not always within easy reach, and do but faintly impress themselves upon the thinker. Nor must it be concluded that in the absence of a colossal system of law there are, nevertheless, the elements, or the nucleus, of a system in the enactments and teachings of the Saviour and apostles; that law is in miscellaneous heaps, or such fragmentary forms that the wise and systematic student may gather and embody them in a positive and proportional system. For law in its breadth is not in the New Testament; it is not an invisible thread running through the religion of the Master; it is not piled up in scattered masses to be reduced to shape and beauty; it is not there in embryo, or development, or teaching, or allegory; nor does it pervade the Gospel as it pervades nature or the Old Testament.

Yet, to say that an ethical tendency, or the authority of law, is exhibited by the new teachers, is equal to saying that religion, however lofty and spiritual, has its legal phase or department, and that it must be inventoried along with all the constituent elements of religion. The relative position of law in the two periods is discovered so soon as one examines the subject. In the old period law was supreme; religious duty consisted in obedience to its behests; morality, tempered or invigorated by spiritual impulses, constituted the religious life; in the new period, religion as a spiritual fact or experience is supreme, law being subservient, if not incidental, to religion. In the one law is primary and fundamental, and religion secondary; in the other, religion is pre-eminent and original, while law is in the background and entirely subordinate.

From this view of the standing of law in Christianity we can understand some things that puzzle the inquirer and confuse the student of religion. While the Mosaic system of law contains six hundred and thirteen direct

precepts, appalling by its exact numerical requirements and burdening the Israelite by its complexities, the Christian is not under obligation to a code of minute precepts, but regulates his life according to certain principles which signify the spirit or essence of righteousness, and which are applicable in every emergency, temptation, and circumstance of the human sphere. If there is any system of ethics in the New Testament it is a system not of details, but of principles, a group of teachings that, appropriated and assimilated, is found to be sufficient for the regulation and development of moral character, as far as the boundary-line of the religious life. There is no specific law applicable to every act, every word, every emotion, every thought, every movement of life; but a principle, or teaching, such as for "every idle word" (Matt. xii, 36) and "whosoever is angry with his brother" (Matt. v, 22), that comprises every phase of moral action possible under the teaching. The old law specified every thing, and was endlessly expansive; the new teaching contracts itself into a few principles which apply to the whole human career.

Singularly, too, the ethical conceptions of the New Testament are largely original with their teachers, or in perfect harmony with the highest standards of righteousness set up in the old system, a portion of which was transferred to the new and made a part of it. But the burdensome system as a whole was not transferred; many of its precepts were either modified, as their non-resistance supplanted the *lex talionis*, or entirely abrogated, as the mischievous law of divorce. None of the new teachers seemed to be under Semitic influence, adapting the laws of the Asiatic nations to the Christian world, nor under classic guidance, incorporating Greek or Roman ethics into the Christian system; but, avoiding Asiatic and European ideas of right and wrong, they taught ethical principles from a new and original inspiration, and left to mankind ideas, moral distinctions, and moral precepts such as cannot be found elsewhere, and such as will abide as the regulative system of human conduct until the end of time. It is a proof of the potency of the moral teaching of the New Testament that wherever it is planted and takes root in the national life it begins to grow, while other systems, classical, Semitic, mediæval, or modern, expire. Competition with it always results in the extinction of the rude and infirm systems of ethics, though they may have been in vogue for centuries.

Subordinate yet superior, systemless yet surviving, the ethics of the New Testament must be studied as possessing inherent peculiarities that distinguish it from all other systems, and give it the pre-eminence. A very noticeable feature is that it recognizes the absolute rightness and wrongness of things, making such distinctions as are found in no other law, and enforcing them with strange promises of reward, or seriously solemn threats of retribution. Right and wrong are both relative and absolute. As relative principles, they are the results of divine decisions; or right and wrong are so because God has defined them in human vernacular. Sin is the transgression of the law; but before the enactment of law there was no sin, though an act performed before the law by which it could be designated and defined as right or wrong may have been as

diabolical in spirit and wreckful in result as when performed subsequently to law, and it had taken its place in the moral calendar. Jesus made some things right and wrong, as peace-making, love of enemies, mutual forgiveness, support of civil government, cosmopolitan benevolence, hatred of a brother, anxiety for temporal comforts, which were without moral rank before he taught concerning them, and such distinctions are as obligatory as if they were absolute and eternal. But is New Testament ethics relative and derivative, or eternal, uncreated, independent of the divine wisdom, or of divine institution? Is not right the metaphysical thing-in-itself? Did right and wrong become such by divine definition? Are they not what they are without the divine fiat? He ordained the law of gravitation, but did he ordain the distinction between truth and falsehood? Density, refraction of light, attraction and repulsion, are the products of his wisdom; but did he create space and time? There are some things that are as self-subsistent as the Deity himself, and to which he is under obligation in his subjective and objective life, because he could not continue as God in opposition to them. Though he vacate the throne they will exist and rule, because indestructible. Right is not such by divine decree; it is so in itself; it is absolute, eternal. Under such conditions law is not the creation or source of the difference between right and wrong, or of moral distinctions in general, but the revelation of such distinctions. We emphasize law, therefore, as the expression of pre-existent fundamental principles, and as the instrument of their application in human history. It must be confessed, however, that Christian ethics is largely relative, or the offspring of specific teaching, as philanthropy, patriotism, reciprocity, and that without pedagogical instruction mankind would be ignorant of the criteria of righteousness; but there is an occasional absoluteness in the ethical department of religion that makes it eternal, and upon which eternal penalty for sin and the fact of an eternal world may be predicated. But whether the ethical teaching be relative or absolute, it is fundamental; it is authoritative; it abideth; and conformity to it is the sure condition of prosperity and safety.

It may be observed in this connection that the new ethics differs from the old in the issues of obedience or disobedience; the rewards and punishments of the latter being largely temporal, and those of the former being both temporal and eternal. So discernible is the temporal complexion of the Mosaic system that one often wonders if obedience to the whole of it would have been followed by any thing more than length of days, security of the homestead, freedom from Egyptian diseases, honors, riches, and all the luxury and satisfaction of a temporal life. The outer benefits of the law were temporal; the inner emoluments were but dimly beatific, only limitedly spiritual, and doubtfully eternal. For rebellion against Moses, not gehenna, but an earthquake, followed; for gathering sticks on the Sabbath, stoning, but not perdition; for intermarriage with the Canaanites, or the heathens, not hell, but death; for keeping the commandments, not heaven, but the earthly inheritance. Neither hell with its shadows nor heaven with its glories bivouacs within the camp

of Israel. In the New Testament the case is different. So interwoven with its religion is every ethical teaching that the rewards and punishments of the one are associated with those of the other; that is, instead of temporal honor as the reward of obedience, and temporal shame as the result of disobedience, we read of Dives in hell for a neglect of philanthropy, and a passport to heaven is granted for visiting those in prison or giving a cup of water to the thirsty in the name of Christ. *Time* glows in the old economy; *eternity* flashes from every outlet of the new covenant. This exalts the new ethics above not only the Judaic system, but above all systems instituted by men, and suggests whether it should be distinguished from the religion of which it forms so integral a part. In fact, it is not clear that the ethics of the New Testament may be wholly separated from its religion, or that we should not speak of the *religious ethics* of the New Testament when we speak of it at all.

A survey of the range of the ethical principles of the New Testament may assist in the solution of the problem thus far evolved from the situation. Are these ethical principles for the regulation of the external, that is, the social, natural, and moral life of man, or do they penetrate with governing force into the inner realm of being and exercise a potential influence in his spiritual development? Do they assist in the process and work of redemption? That the law is related to the external life of man is not questioned. Without it, he would sink into degradation, as the stone sinks into the sea. Law insures order, the stability of government, the peace of nations, the progress of science, and all the benefits of life not within the realm of religion. To these ends the ethics of the New Testament powerfully contributes; in short, without such ethics all other law would be in vain for preservation of order and the security of prosperity. It may be accepted, then, that the outward life of man is under the influence of the controlling ethics of the new dispensation.

But is the ethical idea related, to any appreciable degree, to the inner life? Does New Testament law open the door into the spiritual kingdom? Is there a code of spiritual ethics conformity to which will insure spiritual character and all the emoluments of spiritual allegiance to God? Certain it is that the old system was spiritually deficient, and in its best workings failed to promote the expansion of the spiritual character. Though its justice was without flaw its holiness was elemental; though its truth was perpendicular its charity was restricted to the one people, and was not broad and generous toward all men; though God was in it as Ruler and Father he was not near to Israel as a personal Saviour, full of mercy and regenerating power. The old law tended not to spiritual development, notwithstanding Abraham, Moses, Samuel, David, Isaiah, and Jeremiah were rare characters, marvelously developed in their spiritual senses; but this development was rather the result of a providential than a gracious plan. Under the spiritual dispensation, delayed until the Master's return to the Father, were to appear spiritual men, eclipsing the giants of the old covenant, and showing what man may become when every thing is favorable to spiritual culture. As it seems to us, the new ethics is a part of the

spiritual machinery of the Gospel by which spiritual men may be produced, and by which, therefore, the spiritual dispensation may be made most efficient and successful; for if the law contribute nothing to spiritual results it may operate as a hinderance to them. In the New Testament, however, law, promise, threatening, every thing is adjusted to the idea or plan of elevating the race to a spiritual level, and eliminating evil from the social life and the individual heart of man. If the ethics of Christ is not intended to make spiritual men, it is intended to direct the race to spiritual sources and to approve of spiritual results. Law is not a substitute for atonement, nor obedience for regeneration, nor morality for religion; but the ethical spirit may espouse and co-operate with the spiritual designs of the Gospel, and thus promote salvation as its greatest object.

In thus assigning to the new ethics a spiritual task or prerogative, we again magnify it and illustrate its superiority to the old ethics which, serving as a school-master to bring men to Christ, often failed in its mission, and is supplanted by an order of life that brings Christ to men. Looking at it in this way, it is easy to see that while salvation is a deliverance from the old ethics it is not a deliverance from the new ethics, which is incorporated with the religious system, and invigorates instead of burdening, and lubricates instead of clogging, the wheels of life. When Paul says that we are delivered from law he means not the new but the old law, for if we were delivered from both laws we should not be under law at all. But religion is ethical as well as spiritual, and governs as well as regenerates the life. There is room for ethics in religion. If we have outgrown some of the ethics of the Master, because they were applicable to his age only; or if he taught at times elementary ethics that unless expanded and modified would not be relevant to our day; if he merely built a scaffold upon which the ethical teacher of to-day may stand to rear a superstructure, it is incumbent upon the teachers of ethical principles to differentiate the essential, to classify the primary and secondary, and to recognize the hidden meaning as well as the open and more transparent convictions of the Master. Too great emphasis cannot be placed upon the moral suggestions of the New Testament, whatever form they assume, or however associated with the religious system, since they rise or fall with that system, and largely partake of its essence, influence, history, and destiny. Nor will it escape attention that the new ethics is as universal in its application as it is perpetual in its sovereignty over human conduct; that, unlike the old ethics, which was restricted to one people and one period, it knows not one people more than another, nor one age more than all the ages. As its authority over man is thus gradually extended, national ethics, or Asiatic ethics, African ethics, Mexican ethics, Indian ethics, and English ethics, one differing from another, so that what is regarded right among one people may be regarded wrong among their neighbors, will finally disappear, and one code of right and wrong will dominate the earth and swing it into harmony with the righteousness of God. This accomplished, the universal triumph of religion must follow.

A NATIONAL SYSTEM OF EDUCATION.

Without halting in our manufacturing industries, or in attention to our internal resources, or in the extension and grounding of the sovereignty of moral ideas in our public life, it is incumbent upon the nation specifically to conserve by educational instrumentalities its political soundness, and to secure by similar agencies the stability of our institutions and traditions in every State of the Union. In a new country material conditions naturally engage the earliest and most earnest efforts of the people, the higher subjects of education and religion obtaining later, though equally healthful, recognition. From the first, however, the American people, grappling necessarily with physical problems, have not been unmindful of the value of culture and the relation of religious teaching to civil life, for the school and the Church arose simultaneously with the city and the government. In the progress of things the educational spirit, though fostered by legislation in the States, and encouraged by the aggressive religious denominationalism common to us, contracted either into development by routine methods or expressed itself in single lines or directions, and, therefore, the theory of offering educational opportunities to every body has not been fulfilled, or demonstrated to be a practical realization. As a consequence there is class, but not mass, education; there is education for the whites, but little for the various colored peoples in the land; there is professional but not common education; there is provision for the minority but not for the proletarian multitudes. The entire truth compels us to write that ours is neither an ignorant nor an intelligent nation, though the facts at hand appear to justify both sides of this statement.

In the sixteen Southern States perhaps three-fourths of the nation's illiterates, men, women, and children, who can neither read nor write, may be found; yet they constitute an integral part of our citizenship, and will affect the destiny of the nation. Several Northern States also present in this respect a record neither creditable to themselves nor to the civilization under and for which they exist. On the other hand, we point to our scholars, men of genius, orators, statesmen, theologians, philosophers, poets, inventors, and discoverers, as proof that an educational life is struggling for manifestation in the Republic, and that it is leavening the mass and producing results of incalculable worth both to the country and the world. The antithetical character of our condition—ignorance balanced by intelligence, degradation in contact with refinement, and wickedness environed by righteousness—indicates that the present is a transition period, beyond which the nation, properly guided in its aspirations, will pass into a higher civilization.

If the present is not a critical period, it is an auspicious one for providing for the education of the multitude, or taking such steps as will insure the Republic against the dangers of a settled or wide-spread ignorance, which is possible under our somewhat loose and miscellaneous school-systems in the States. The necessity of general education is grounded in considera-

tions that must commend themselves not only to the statesman but to the citizen of average patriotism and wisdom, and should lead to co-operation for the accomplishment of the end in view. Self-respect is not a metaphysical nor an egotistical virtue, but the essence of the truest and safest manhood; for without it degradation is certain, and once reached a train of evils must follow; for degradation is the forerunner of crime, and crime is the prophecy of calamity. Manhood, without a trace of mendicancy, is the objective aim of civilization; but such manhood is possible only in a nation of self-respecting, educated citizens. On this ground alone the duty of universal education may be enforced with not a little emphasis and enthusiasm. Multitudes are without redemptive self-respect, and as a consequence are satisfied with low conditions, which prompt to crime, and all the evils that both infect and undermine society. We are not so radical as to insist that mere education is the panacea for all the dangers that menace us, or that it will deliver the individual from corruption; but so far forth as it is an inspiration and a resource it will elevate the individual into respectability, and turn his feet into the highway of progress. Education is a specific for rags, bruises, filthiness, diseases, crimes, brutalities, beggaries, falsehoods, and general earthiness of character and taste, for where it exercises its influence these things do not obtain. We therefore insist that as the people are educated they will emerge into decency, refinement, aspiration, and safety, and, therefore, the movement for the education of all classes should be supported by the nation.

If citizenship in general is worth any thing—if American citizenship in particular is a paradisiacal condition—the price of it should be the degree of fitness required for its use and enjoyment. The ignorant man is not as competent to exercise his privileges as the intelligent man; if ignorant he cannot be such a father, husband, friend, citizen as his intelligent neighbor; if ignorant he cannot be as efficient a farmer, merchant, physician, lawyer, minister, mechanic, or politician as one who is read in the sciences and learned in the wisdom of his times. Regarding citizenship in its great breadth of meaning, as including not merely the patriot's prerogatives or the voter's duties but all that belongs to civil life, both in its legal and broader humanitarian aspects, it is inconceivable that the man of flesh and blood is properly equipped for it without a school experience, or without having gone through that process of development which promises the highest manhood.

In the more limited sense—that is, in relation to specific duties, such as are involved in the right of suffrage, office-holding, and whatever belongs to political life—it must needs be apparent that without an educational outfit the citizen is incompetent for the discharge of these duties, and may innocently be the source of danger, of revolution, of strife, of anarchy, and calamity in general in the Republic. Our one hundred thousand national office-holders should be educated men and women. Are they? Two years ago we knew of a postmaster in Ohio who could not read. Our ten million voters should be educated voters; they are not, thousands of them not being able to read or write, and yet they are instruments of the

nation's fame. So threatening is the danger from the ignorant voter that South Carolina has proposed education as a condition of suffrage, and may enact it for her own protection. This is in the right direction. Other States, all the States, should provide in a similar way against the ignorant voter, though perhaps this is not the complete way to overcome the evil.

It is an American habit to eulogize education as the safeguard of our liberties, and to boast of the school-house as the fountain of our wisdom; but if the national life is to be perpetuated—if the average citizen is to grow in his appreciation of our national institutions, customs, and laws—if the nation is to be sovereign and to protect itself against all possible peradventures, it must undertake the education of the youth of the land, and do so speedily. If the question is raised as to what *kind* of education is necessary to the highest style of citizenship, or what is necessary to the perpetuity of the nation and the accomplishment of its mission, we reply that, in accordance with the nature of man and his position as a citizen, his education first of all should be subjective, or such as will improve his intellectual character and life. His faculties should be strengthened, his powers should be stimulated to act, he should learn to think for himself, he should acquire habits of study, he should know his own tastes, and he should familiarize himself with those laws and principles that are necessary to personal well-being and a manly type of intellectual vigor. A subjective education is indispensable to all men, no difference what their position, task, purpose, or character; and the government should have respect in its provisions for the cultivation and enlargement of this phase of the subjective life of its citizens. Fundamental as this species of education is, it is not the only, nor the whole, qualification for life or for citizenship; and, therefore, the government should take other steps and make other provisions contributory to the highest results. The utilitarian spirit in our educational systems is not an unmixed good or evil, but it should have a place in the consideration of statesmen if they would generously and prophetically regard the interests of the nation. For while utilitarianism, metaphysically considered, may tend to materialism, and materialism may tend to paganism, the fact is, that the bread-and-butter theory of society is of tremendous importance to those who must have bread and butter; and any theory or provision that takes in only air and the stellar spaces, and does not insure wheat, beefsteak, salt, and water, is too deficient to obtain the sanction of the multitudes who need these things. Hence education must have some relation to life, or *livelihood*, as well as to culture and the luxury of a career of thought. We cannot ignore the man at the blacksmith's forge for the sake of the man who is discovering asteroids, or the plow-boy for the sake of the entomologist. Education must be practical as well as theoretical, manual as well as mental, and physical as well as intellectual; and the government should confer the one as well as the other.

Nor is the citizen fully equipped for citizenship if he is merely competent to earn his living and to do a little thinking on his own account, for man is more than an animal demanding satisfaction of appetite, more than

a citizen seeking to understand the laws of reciprocity, humanity, and nationality, and more than a thinker dealing with the problems of the universe. He has a religious nature, which is as outspoken as his physical or intellectual, and which in point of self-seeking is superior to either, is richer in its resources, wider in the range of its activities, and responsible not to an earthly ruler, but to the Maker of heaven and earth. Religion is a proper subject of cultivation on the part of the citizen for his own sake; and as government cannot well subsist without morality and religion, it behooves government to promote the sway of religious truths and principles in the organized life of the people. It should not maintain a department of religion, with a secretary at its head, like the department of war or the treasury, which is done in France, but it should enact laws for the protection of the sabbath, the suppression of the drink traffic, the punishment of offenders against morality and religion, and for the dissemination of such religious teachings as will save the land from infidelity, materialism, agnosticism, and all corroding and destructive errors in the national life. The government should not ally itself with the Church in the sense of establishing a national Church, or of uniting Church and State, but it should remember that without the Church it would not survive a decade, and regulate itself accordingly. Religious education, comprising the daily reading of the Bible in the public schools, and daily prayer to Almighty God, and instruction in the moral virtues and in the results of viciousness, should be ordained by law and enforced all over the land. It is time to return to the practice of the patriots of other days, and give religion the right of way in the government, in the schools, and among the people.

Little need be added in recommending the value of what may be called a political education, or the education of the citizen in the American constitution, our form of government, with its legislative, judicial, and executive branches, the relation of the states to the federal government, our systems of finance, tariff, and taxation, and all the peculiarities, functions, and forces of civil government. This is necessary if he would intelligently discharge his duties as a citizen, considered in the political aspect.

If a genuine citizenship involve this fourfold education—and that it does must be clear to all who consider it in its manifold bearings—it belongs to the government adequately to provide for it; for the individual himself is likely to overlook or neglect a part of it; and no organization, religious or civil, acting independently, is strong enough or ample enough to secure it for the whole country. We are not now pleading for more colleges or for higher education, nor even looking to the college to provide for general education, for the need of the country to-day is not higher education, or scholars, or colleges; but a common or lower education of the millions who are not in the line of scholarship, or hungry for collegiate discipline.

There are colleges enough in the land to afford higher education to those who want it. A thousand more would not solve the problem of

universal education. Hence the proposition of ex-President Andrew D. White to establish a great national university at Washington, D. C., is ill-timed, and would be an embarrassment if it were suggested as a remedy for the situation, because, carried out, it will not assist to an infinitesimal degree in lifting the people to a higher level. It would not aid Alabama any more than Alaska, and Texas would scarcely know of its existence. The Roman Catholic university to be established in the capital is a testimony to the necessity of higher education among the Catholics; but while it may promote that end it will not contribute to the education of the superstitious masses of that faith. The college system of America, religious and civil, is accomplishing its purpose, but it does not educate the youth in the fourfold elements of character, or the masses in the line of citizenship.

Nor does the public-school-system, devised for this purpose, and efficient here and there, reach the people, and secure to them all the advantages expected from it. It may operate well in Iowa, but it does not in Georgia; it may be perfect as a system in Ohio, but it is deficient in Mississippi; it may elevate Massachusetts, but it is a slow-working system in North Carolina. As a system of education, it is being improved from year to year in the different States, and its results, so far as they can be tabulated, are excellent and strengthening to the national character. The South has especially advanced in this regard in the last ten years; but the North, with its greater wealth, spends more money for school-houses and teachers, and is, therefore, reaping a larger harvest in a more largely educated population.

Thomas Jefferson was a pioneer in education, and the country is indebted to his wisdom for valuable suggestions; but we must go beyond Jefferson—we must advance beyond the state-systems of education—if the twelve millions of school children in the United States are properly trained in a knowledge of their relations to themselves, their country, and God. The state-system has been tried long enough to satisfy the people that, whatever its value, it is too slow in its methods and too poor in its resources to accomplish for the nation what is suggested by its present condition. The *Review* ventures to proclaim the necessity of a *national system of education*, that, without supplanting, will harmonize and safely interact with efficient state-systems, and secure to the whole country a uniformity of educational provision that will guarantee the stability of the nation in the future. Recently a Department of Agriculture, headed by a secretary, who shall be a member of the President's cabinet, has been instituted, because of the increasing importance of agricultural interests.

Is agriculture of more importance than education? Are war, money, and the navy more deserving of secretaryships than mind, or the qualified citizenship of the nation? Let there be a Department of Education, whose secretary, appointed by the President, shall be a cabinet officer, and on a par with every other member of the same. It is true there is a Commissioner of Education, but he belongs to the Department of the

Interior, and besides, gathering statistics has little authority, and no special influence in shaping the educational system of the country or in relieving it of drawbacks and infirmities.

To this proposition there may be objection, especially from the South, that has always believed in States' rights, but as this doctrine once led them into secession, and has kept them in ignorance since the days of John C. Calhoun, it is quite time that they abandon it, and permit the government to aid them in general education. Some of the Northern States may oppose the suggestion on the ground that they are competent to take care of themselves; but the general good is at stake, and a national system, with uniform laws and regulations, will be of greater advantage to the whole country than a few efficient and many poor state-systems, such as now prevail in the land. Among the advantages we indicate the following:

1. Uniformity as to the length of the school year in all the States and Territories. Nine months should be the shortest period, but in many States it is much shorter, or left to the discretion of trustees.

2. Uniformity as to instruction, the richer State not having any advantage either in the competency of teachers or the course of study for its youth over the poorer State.

3. Uniformity of opportunity for all classes. The colored people in the South, the Indians in the West, the immigrant children in our cities, the poor every-where, should be trained in as excellent schools and for as long a period as the children of the wealthy and more fortunate.

4. Uniformity of education as regards native and foreign youth. The children of German, Irish, Italian, Bohemian, English, and Chinese parents should be required, if within school age, to attend our schools a required period, thus preparing them for American citizenship.

5. Uniformity of education regardless of sects. Catholic youth should attend the public schools the same as Protestant youth. *This will break down the Catholic parochial system, and focus or end the controversy with the Catholics.*

6. Education should be compulsory for all classes. This would destroy the system of child-labor prevalent in cities, and insure universal education.

7. National taxation, aside from the purpose of government support, should also be largely for benevolent ends. Education should be guaranteed by the government, with state co-operation, to all of school age in the land.

8. By this quiet, uniform educational method the government would preserve itself from the dangers of an ignorant citizenship, and by bringing itself into closer sympathy with the people it would receive in return a loyalty and devotion that would strengthen it against all evil; and, preserving itself, the preservation and sovereignty of the States, within constitutional limitations, will thereby be secured.

We move the creation of a Department of Education, with a secretary, chosen by the President, who shall be a member of the cabinet.

THE BOOK COMMITTEE.

The Book Committee of the Methodist Episcopal Church is an extraordinary body, whether its personal composition, its legislative function, or the actual business it annually transacts be considered. Within certain limits, and concerning the publishing and some other interests of the Church, it has all the authority of the General Conference, and acts in its stead, with all the freedom and wisdom of the larger body that created it. It supervises the publication of thirteen or more periodicals, inspecting their editorial management, with an inventory of their resources, cost, surplus or deficit, and has the power in certain emergencies to arraign and depose, as well as approve and justify, those in editorial positions. It annually fixes the salaries of bishops, agents, editors, and a majority of General Conference officers. It examines the business of the Book Concerns, gives direction concerning the publication of books, and may change the methods of business, even to details, of our great publishing-houses. The twelve ministers and eight laymen who constitute the committee were chosen by the General Conference for their integrity of character, supposed business sagacity, unimpeachable loyalty to Methodism, and their general reputation as Christian men, who would honor the position and faithfully perform the duties involved in it.

In their annual meeting in February the Committee performed a vast amount of business, some of it in routine order, but much of it difficult and delicate, and requiring ripened judgment and a studied purpose successfully to adjust all matters to their proper conclusions. It is not possible to say that one was more efficient than another in the settlement of some of these problems, for all were devoted to the common end, and business and religion beautifully and wholesomely interacted in their deliberations and results. When the agents reported the business of the year, the magnitude of our Book Concerns became evident; when the editors reported their papers, the periodical system of Methodism had new significance, and its power within its sphere was seen to be incalculable; when the Committee proceeded to the election of an agent to fill the vacancy occasioned by the death of John M. Phillips they became conscious of a great responsibility, and acted with appropriate care and wisdom; and when the bishops present proceeded to exercise their prerogative, either in concurring or refusing to concur in the election, the power of the episcopacy was felt to be great and decisive. Thus the Committee stands in the Church as a body clothed with authority, possessed of dignity, and capable by its relation to great affairs of advancing them or doing mischief beyond repair.

The selection of the Rev. Homer Eaton, D.D., of the Troy Conference, as the associate agent of Dr. Sanford Hunt at New York gives great and deserved satisfaction. He is not a stranger to the duties of the office, having been a member of the Book Committee for eight years, and for one term its chairman; nor is he without special qualifications for the

position, such as early commended him to the thought of the Committee. Under the management of the new firm it is believed the increasing prosperity of the Book Concern is assured.

Without detailing the work of the Committee, but speaking in general terms, we cannot resist the impression that the Methodist system of business is, on the whole, superior to any other denominational system of business in the country. In some respects it may not equal the systems of individual houses that have the world for a constituency, so that it cannot hope to compete with them; but within its own sphere it is superior and most efficient. As proof, we have only to point to the fact that the subscription lists of our Church papers in most cases exceed the lists of other denominational papers in their territory; and as for the *Review*, in this particular it is at the head of all denominational review literature in the United States. Other denominations have systems of their own, or employ secular methods, but we leave them behind by a system peculiar to Methodism, and which, thoroughly worked, will enable us to accomplish all that belongs to any one denomination to do.

The issue of the subject is, therefore, the necessity of co-operation with the system all along the line, from the most obscure and helpless member to the most prominent and authoritative servant in our broad and expanding Methodism. The charm of loyalty and responsibility must hold together the vast multitudes of the Church, and inspire to activity and benevolence in the patronage of our books and papers, and the furtherance by every possible means of the evangelization of the country and the world. Allowing that the mission of one Church is the mission of all, still it is not unfraternal in any denomination to claim that it may have a function in the system of evangelization not performed by any other, and that its methods, whether peculiar or common, are better adapted to its special work than the methods of other organizations. In this view of the case it is incumbent upon Methodists to conform to their methods if they would fulfill the mission that providentially has been assigned to them, as an organized branch of the Church of Christ. Non-conformity to the methods of Methodism is treason to the mission of Methodism, inasmuch as the latter must fail without the former. We may, therefore, rightly insist upon the use of all our periodical and other literature in the homes and churches of the people called Methodists. While outside elements are antagonizing, not only the Christian faith, but also every form of Church organization and order, there should be the utmost harmony within the circle of believers if the largest success shall be secured. The spirit of independence, so rife in the world, and not an unmixed evil in the Church, should be so guarded and regulated as to contribute to its prosperity rather than assist in its downfall. Methodism united is a conquering force; divided, it will destroy itself and cause Christendom to mourn.

THE ARENA.

THE FIRST WORD OF GENESIS.

THE criticism of Dr. Hawley on the first word in Genesis, in the January number of the *Review*, I cannot accept as correct. בְּרֵאשִׁית has no article expressed or implied. The full form with the article would be, בְּהֵרֵאשִׁית; or with the article consonant (ה) suppressed, בְּרֵאשִׁית. The word occurs in the Hebrew Bible, Neh. xii, 44, לְהֵרֵאשִׁית for בְּהֵרֵאשִׁית, the vowel of the article being retained while the consonant ה is suppressed. This is the only instance where the word is used with the article prefixed. to be rendered "the first fruit (or fruits)."

The use of the article in the Hebrew is in most cases like it is in English. If a thing in Hebrew is not already known, it generally, not to say always, lacks the article; thus: God said, "Let there be light." Here in Hebrew we have אֹר, *light*, without the article, as something at the time unknown or not mentioned before. But after the *light is created* it is called נֶאֱרָא, *the light*, with the article (Gen. i, 4). So when God says, "Let there be a firmament," רָקִיעַ is used without the article; but after it is formed it is called הַרָקִיעַ, *the firmament* (verse 7).

In Gen. i, 1, as no beginning has been mentioned, the noun רֵאשִׁית, *beginning*, properly has no article. Hence, "In beginning" is the proper rendering, just as it is given in the LXX, Ἐν ἀρχῇ, "*In beginning*."

Carlisle, Pa.

HENRY M. HARMAN.

It does not seem to me that Dr. Hawley has established his position; and as some of his arguments are based on opinions which are rendered doubtful by recent investigations, and others are due to a mistake, a reply may be justified.

1. רֵאשִׁית does not mean "*ahead, the first, the beginning*;" all these are derived meanings (v. Ges., *Hebr. u. Aram. Handwörterbuch*, 10 Auf., Leipzig, 1886, s. v.).

2. The LXX. cannot be quoted on this passage, for tradition names this as one of the thirteen places changed for Ptolemy. (Compare Geiger, *Urschrift*, pp. 344, 439, 444.)

3. "... the Hebrew article הָ, commonly written הַ" (Hawley). This statement Dr. Hawley owes to Moses Stuart (*Grammar*, 6th ed., Andover, 1838, § 162); but he does Professor Stuart injustice in not taking also the rest of the sentence, which concluded thus: "with a Dagshesh forte after it." This may sound pedantic, but it is none the less important.

Dr. Hawley has overlooked the fact that the first half of this statement about the article is only an hypothesis, and that, too, one that is abandoned by many of the best scholars of the present day.

Stade (*Lehrbuch der Heb. Grammatik*, Leipzig, 1879, § 172, a. 2) repudiates it, while Müller (*Heb. Schul-grammatik*, Halle, 1878, § 113, a) says

that the explanation of the doubling of the next consonant as an assimilation of ל is "besonders bei letzterem streitig." Green, also (*Heb. Gram.*, new ed., New York, 1889, § 230, 1, a), does not hold this opinion. (See further König, *Lehrgebäude der Heb. Sprache*, Leipzig, 1881, § 16, Anm.)

4. "And the reason the article is omitted in בְּרֵאשִׁית is, it suffers *syncope* after ב, and gives up its vowel to the participle. The *syncope* of the article is common (Stuart's Grammar, sec. 152, note, and sec. 108, b)" (Hawley). The article does *not* suffer "*syncope*," and it does *not* "give up its vowel to the participle." The very passages quoted by Dr. Hawley from his favorite grammar show that if *syncope* had taken place בְּרֵאשִׁית would have become בְּרֵאשִׁית (e. Ges. *Heb. Grammatik.*, 24 Auf., Leipzig, 1885, § 35, 2 with Anm. 2, and Green, § 2.0, 3, 5).

The editor's kindness may perhaps allow me to say that I should translate the verse (partially following Rashi and Ibn Ezra): "At first, when God created the heaven and the earth, . . . then God said, Let there be light." This does *not* necessitate the change of בְּרֵא to בְּרָא (cf. Hosea i, 2; Deut. iv, 15); nor is the objection to so long a period well taken when ii, 4, *sqq.*, is compared.

(See, further, Dillmann, *Die Genesis*, 5 Auf., Leipzig, 1886, and compare Delitzsch, *Neuer Commentar über die Genesis*, Leipzig, 1887.)

Haverford College, Pa.

ROBERT W. ROGERS.

[These unsolicited confirmations of our position, or translation, are sufficient to settle the question. If any are still in doubt we most respectfully refer them to such additional authorities as President Buttz, of Drew Theological Seminary; Professor Wm. R. Harper, editor of *Hebraica* and *The Old Testament Student*, Yale College; and Professor W. W. Davies, of the Ohio Wesleyan University. We may venture to state that Stuart's Grammar, so freely used by Dr. Hawley, is in the background among scholars as an authority. With these references the controversy is closed. —EDITOR.]

THE DOCTRINE OF MERIT.

The cast-iron system of theology which originated with Augustine is yielding to the "sweetness and light" of the nineteenth century. Arminius is becoming taller than Calvin. "Whedon on the Will" answers "Edwards on the Will." But beyond all reasoning, the common consciousness accepts the blunt dictum of the great Samuel Johnson, "We *know* the will is free, and there's an end of it."

Does not a clear-cut and logical Arminianism demand the acknowledgment of merit as well as demerit in moral actions? Have we not too carelessly accepted the saying, as though it were an axiom, "There can be no merit in a creature?" Does not condemnation imply commendation? Thou wicked and slothful servant" stands contrasted with "Well done." "Depart, ye cursed" is set against "Come, ye blessed." "According to his works" is the scriptural standard of judgment. Worthlessness with no

contrasting worthiness savors of Calvinism. They who are "called to be saints" cannot at the same time be miserable sinners. If sinners deserve to die, saints deserve to live, and may claim "a right to the tree of life;" for, though they are "unprofitable servants," yet "he is faithful and just to forgive."

May not one's virtues balance his vices and prevent positive punishment? No doubt there are degrees of punishment—"few stripes" and "many stripes;" and one doom will be "more tolerable" than another; yet even a balanced account may warrant the loss of heaven.

Does merit preclude atonement? By no means; for the most virtuous and worthy life may fail to reach its full recognition on account of past sins, which need atonement. Does grace then save? Yes, grace gives power to act, and meets human endeavor with heavenly help. But even the paralytic was commanded to "stretch forth" his hand. Jesus said to the Jews, "Ye will not come to me;" if either total depravity or inexorable necessity had kept them from coming to him, could he have blamed them?

Are not works "only a condition?" Yes, just as *faith* is only a condition; for in one sense neither faith nor works are meritorious; yet both affect the soul's salvation, and merit recognition and divine approval in the same degree that wrong-doing demands condemnation. Practically there is as much reward as retribution in the divine government; why then not admit the logical sequences of Arminian belief, and reject all remnants of Calvinism?

T. M. GRIFFITH.

Conshohocken, Pa.

ORGANIZED CHARITIES.

Promiscuous alms-giving makes the tramp's vocation possible. Concede it to be difficult, if not impossible, so to organize as to avoid errors in giving, nevertheless, reform at this point demands attention. Giving to persons who are willfully idle, or who use alms to purchase intoxicants, or who beg for gain, or to tramps, are prolific sources of evil. Not to assist the worthy indigent would be wrong, and would result in great suffering to many who are not to blame because of their misfortunes. But any attempt to assist the worthy indigent, and avoid frauds and tramps by promiscuous giving, must prove a failure. To feel the pulse of poverty and diagnose the case requires knowledge and wide experience, far more than to feel the pulse of one whose body is sick and to give a proper diagnosis of the disease. In the latter case the physician has natural laws by which to determine the disease. In the former, every thing hinders in reaching accurate conclusions. Deceptions, tricks, fraud, false pretenses are the means practiced by beggars who solicit alms from door to door.

Where the indigent are assisted through proper organizations, the aims of which are not simply to relieve from hunger and cold, but also for the elevation of the moral and physical condition of the indigent, positive and lasting good may be accomplished. Experience has demonstrated,

however, that excellent judgment is required to properly administer such charities. Unless care is used, applicants will receive assistance from various charities at the same time. This can be avoided only by the personal investigation of each case and visitation by the superintendent. To give too much is injurious. To give only in small quantities, at the right moment, in proportion to the immediate need, and not to prolong it beyond the duration of the necessity which calls for it, but to extend, restrict, and modify relief, has been found to produce the best results. Then, as a means of training, require total abstinence from all intoxicants, and that those having children of proper age send them to school unless unavoidably prevented, thus making the poor, while under obligations to the charity, a party to their own and their children's elevation. Moreover, each family aided should be visited frequently, and instructed in neatness and punctuality, and how to get along on the least possible amount. The idea of self-help should constantly be emphasized, lest they become indolent, willing to live on alms, and thus make beggars of their children. Lack of exertion should be met with sharp rebuke, and, as soon as it is possible for the family to live without assistance, further aid should be refused. Limited space will not permit amplification of these thoughts.

St. Louis, Mo.

SENECA N. TAYLOR.

THE ATONEMENT.

I am glad to see that special phases of the many-sided doctrine of the atonement are receiving the thoughtful and earnest attention of men in all our churches. It is well. The calm, dispassionate, and charitable discussions will aid in evolving the truth, and infix it on impregnable foundations. The able article on "The Atonement and the Heathen" in the last number of our *Review*, by Rev. G. W. King, will elicit thought, and the points noted by the editor will provoke discussion—one upon which my limited space will not allow me to enter.

My purpose now is to correct a *misinterpretation* of part of a sentence which Mr. King quotes from an article of mine, in which he logically places me as a supporter of the "ill-fated doctrine" of the moral influence theory. In the article from which he quotes I was discussing the *grounds* on which rests the *necessity* for the atonement; and I said, after stating Dr. Bushnell's theory, Dr. Miley bases it mainly on governmental grounds. I should have said *wholly*, as Mr. King says, but three words, their proper relation not being fully seen at the time, led me to write the qualifying word, "mainly." I then wrote, "To us it seems as if these great thinkers had omitted the most important part of the foundation, namely, the palpable facts of God's and man's moral nature." Just how "this last thought" can be pressed into the service of any "phase of moral influence" is what I would like Mr. King to show. I spoke of man's consciousness of guilt, ill-desert, and inner law of righteousness—facts of man's moral nature—as imperatively demanding an atonement. Does Mr. King deny this "position?" And does he deny that in God's moral nature there is a necessity for expiation? My article does not in any sense teach the

moral influence theory. Nor have I ever taught it. Nor can I, in the face of palpable facts, accept, as containing all the truth, the *exclusive* governmental theory.

THOMAS STALKER.

San Luis Obispo, Cal.

MUNICIPAL SUFFRAGE FOR WOMEN.

This seems to be the only means of averting one of the most imminent perils to our political system, arising from unrestricted suffrage as it now exists. In our cities the dangerous classes are in the very decided majority. They put aside party lines when their own interests are at stake, and vote as a unit to further their own cause. But those majorities, given by the unsafe classes, have a far-reaching influence over large districts of country adjacent to the cities. The vicious classes, as a matter of course, elect men to place from their own ranks. The persons elected are of the same low morals as the men who have chosen them. These men levy our taxes, frame our statutes, administer our laws. The integrity and safety of the entire republic are placed in jeopardy. The danger grows apace. Better discipline, greater boldness, new aggressions from year to year, mark the encroachments of this element of our political life. The danger has already reached alarming proportions. Some defense must be devised right soon, or it will swallow us up. Throw about our homes and our institutions the bulwark of municipal suffrage for women, and snatch the cities from the domination of the roughs, and all will be well. Offset the votes of the slums with the votes of good women. Good women are very much in the majority over bad women. Thank God that this is so! Let woman vote at our charter elections, as she votes in some States at the school elections, and we shall see this cloud, dark with danger, disappear.

J. B. MAXFIELD.

Omaha, Neb.

THE CALIFORNIA VINE.

The grape is the favorite export of California. It is becoming to the average Californian what gold was to the pioneer; and this, notwithstanding the fact that it is to-day, in point of valuation as an export, inferior to wheat, barley, gold, and timber. The grape has for its chief patrons wholesale and retail liquor-dealers; and next, the fashionable circles of society. By the enterprise of these parties the wine producing grape is pushed to the front as the coming product of California.

A commission on viticulture and viniculture has been created by the State. Among its duties are the "assisting producers in finding profitable markets for their products, by extending commercial and popular knowledge of the same throughout the United States and foreign countries by means of public addresses, circulars, printed documents, and personal efforts of duly authorized representatives and lecturers of the said board." Fifteen thousand dollars per year are spent annually by this commission for the carrying out of the above provisions. The State Commission has its head-quarters at the University of California. Professor

Hillgard performs the complex duties of the "Professor of Agriculture" and superintends the viticultural and vinicultural interests under the auspices of the above commission. Miss Kate Field is employed by this commission to proclaim the "gospel of the grape," in which she uses her splendid talents to show why wines should be used in polite circles as the beverage, and to show that *California* wines should be patronized by Americans to the exclusion of imported wines. The Vina Rancho has been donated by our United States Senator, Leland Stanford, to found a university in memory of his noble son. This rancho is part of the foundation of the new institution. It is the largest body of land exclusively devoted to the vine in the State, and consists of 3,575 acres, all in vines. There are 800 vines to the acre, and in all 2,860,000 vines, capable when matured of producing 2,000,000 gallons of wine annually.

These institutions, with their ample endowments, destined to have an immense influence upon the destiny of the State, intellectually, socially, and morally, lend their powerful aid to foster the wine interests of California. The vineyards of the entire State produced last year fifteen millions, and it is said are capable of producing thirty millions, of gallons of wine.

It is claimed that the material interests of 150,000 people in this State are identified with this single product. Already there are causes operating here that may essentially modify the future of the wine interest. The profits from table and raisin grapes being larger than those from the wine grape may diminish the interest in the production of wines. M. E. Richardson's *Lesson Manual* on the wine question shows that while the net profits of wine grapes are only from \$10 to \$62 50 per acre, the raisin grapes net from \$68 25 to \$105, and the table grapes net from \$110 to \$250 per acre.

Raisins, like wines, have the world for a market. The raisin industry in California has had a wonderful growth. In 1872 six thousand boxes of raisins were packed for market, each box containing twenty pounds. In 1888 a million boxes were put upon the market.

The phylloxera is also a factor to be noted in considering the wine interest of the State. Its ravages in Napa and Sonoma Counties, and in Southern California, have been such that many acres have been uprooted; so that it is now with many a question whether the almond, fig, lemon, olive, orange, or prune trees may not be more profitable than the vine.

This beautiful vine, which is made the figure of the intimate relation that subsists between Christ and his disciples, and the fruit of which Christ made the symbol of his atoning blood, is now profaned by the fermentation and adulteration of the fruit, so that that which was ordained by Christ to be a symbol of life out of sacrifice is the vehicle of death.

From the day when Noah planted the first vineyard and drank wine, and was drunken, history has most faithfully repeated itself. It is repeating itself in California, and will continue to do so. They who plant vineyards and drink wine will be drunken, and they will curse their offspring.

As vineyards and wineries come to the front in California the Church, the school, and wholesome law will recede to the background.

Oakland, Cal.

R. BENTLEY.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

BOULANGISM is the great question of the hour throughout Europe; this goes without saying, as says the French idiom. It would be a strange play of fortune, or perhaps more properly a strange dispensation of providence, that should give in the present great crisis in Europe such a political adventurer the key to the European situation. But all this goes to prove the uneasy and restless disposition of the French people, and the general distrust of all the peoples in their rulers and their systems. The disgrace brought on all the ruling houses of the Continent by the shameless life and discreditable death of the heir to the venerable and distinguished house of Austria adds not a little fuel to the flame of the present general discontent. Francis Joseph, of the Austro-Hungarian throne, has truly drank the dregs of sorrow to the full. He inherited the throne largely because of the imbecility of an uncle; his mother, the archduchess Sophia, was the most heartily despised woman of the whole imperial family, and his wife, the present empress, is little else than a popular *equestrienne*. And now, as though to cap the climax, the heir to the throne proved to be a debauchee and suicide, and the crown princess of Austria an unfortunate refugee in her father's house, but fortunate, at least, to be spared the life of sorrow that awaited her in the home of her adoption; we say that all these things, discussed and exaggerated in all circles, tend to honeycomb the seats of those who wear the crown and wield the power.

In France there is but one saving remedy for the immediate future, and that is the nearness and the importance of the great national French Exposition. All classes take a great pride and place much hope in this as a means of drawing to Paris the *élite* of the world to admire the creations of French skill and industry, and indorse the assertions of French enthusiasts that France is still the "Grande Nation" notwithstanding her misfortunes, and that her artisans can conquer the hated Germans though her soldiers may not be able to wave the palm of victory.

But sober Frenchmen know the perils of the future, and are inclined to study their needs and their duty for the present period, and they ask themselves the question, "What will be the outcome of the obscure drama in which we are engaged?" And they reply: That depends absolutely on the way in which the coming generation shall decide as to the general conception of things. If men yield to the present tendency of materialism, there will spring from it nothing less than a *régime* of brute force, and a cycle of fratricidal conflict will be inaugurated

among classes as among nations. Every thing, then, depends more or less on the influence to be exerted by the religion of love and of liberty. What a solemn hour, therefore, for the Church of Christ will be the closing years of the present century! The year that has just closed has proved its vitality by what it has preserved or what it has conquered in mission work at home and abroad; the grand international missionary jubilee of London has given convincing proofs of that. But now is not the time to slumber on the blessings of the past. The Church of Christ must every-where, and especially in France, see with the eyes of faith its divine King pass among its ranks as a triumphant chief on the eve of battle, and hear his words of command as those which the book of Revelation bore to the Churches of Asia Minor in a similar crisis: "Hold fast to that which thou hast, and let no one take thy crown. . . . To him who shall have conquered I will give the power over nations, and I will give him the star of the morning." Yes, to make the morning star of a new day to shine over the darkened heavens of France, and encourage humanity with a grand era of revival, the burning aspirations and the penitent tears are needed of all those who ardently believe in the possible regeneration of a lacerated and bleeding nation.

I. RELIGIOUS.

LAVELEYE, the noted Belgian *savant* and publicist, has just made through the columns of the *Flandre Libérale* a thrilling appeal to the Protestants of France to grasp the clerical situation in their country. He quotes the renowned Quinet as saying that political emancipation can only be securely gained by a religious reformation. The French Revolution was the result of the grand philosophical movement of the eighteenth century, which would found the edifice of modern liberty on the basis of reason, and consequently in conflict with the clergy. But has this experiment, which has been repeated in all Catholic countries, succeeded? See where France is to-day! fearing to see the triumph of a Cæsarism of the pot-house, which would be the acme of shame for the generous French nation.

The daring publicist declares that the strength of Boulanger to-day lies with the Clerical party. What is the rock on which the Republic threatens to make a wreck but the religious question within the domain of the public school, and public instruction generally? If the Catholic nations desire to found or maintain liberal institutions they are told that the Church proscribes them, and thus they are in a blind-alley without an issue. What, then, is to be done? Shall they surrender all instruction to the Church? Liberty granted by the Holy See will soon be limited—then suppressed.

If the clergy are excluded from the school as teachers or advisers, the habits of the people are shocked, and especially the feeling of mothers; and in this way is created a formidable opposition, to which may be allied all the malcontents, as now, indeed, in France, to the peril of all

free institutions. In Belgium the principles of '89 seem conquered; for the Church has conquered. In Italy the danger is so great that the national government feels bound to make an ally of the empires of the North. If the liberalism of the day is to be conquered, it is because it has not comprehended the great role of religion, even in our day. And, nevertheless, see how the question presents itself to the house and hearth of each one of us, not less than to the State. You are perhaps indifferent to the Church, you may even be hostile to it, but your wife and children remain faithful to it; you are thus conquered in advance. If, on the contrary, you wish to withdraw your family from the school and all Christian worship, your defeat is still more certain, for you will collide with the fact that man is a "religious animal," that he needs a religion, and that he will return to his ancient altars if you offer him no others. What is the conclusion that forces itself on all good patriots, and which they are preaching without cessation? It is this: If you would establish liberty, abandon the Church and the worship that anathematize it, and embrace that one which consecrates it. These are views of Laveleye, born a Catholic, in a Catholic land, but whose wary eyes have been opened to the gravity of the situation, and who meets it not as a Christian, if you please, but as a common sense champion of the rights of God and of man. The defeat of Liberalism in Belgium, and the relegation of the secular schools to the hands and teachings of the priests, have been a sore and dangerous blow to true liberty, and the lesson may well be heeded in France and—nearer home.

IN ITALY the Churches of the Vaudois are sacred to their mission of spreading and nurturing the Protestant religion. They are now expressing a great deal of sympathy for their French brothers in distress, and have just sent to them a touching greeting and appeal, rising entirely above the present hostility and coolness between the nations. They say in this: "Brothers of France, count on our sympathy in these days of trial for your most sacred liberties. When we listen to the eternal quarrel between the countries, many of the Vaudois would gladly interfere and say to France, A truce to all recriminations! it is on us alone that ought to rest the debt we owe. Our sincere attachment to our king and country will never prevent us from acknowledging that the two heroic ages of our history were determined by the Frenchmen, Valdo and Colvin. We shall never forget that our Bible was translated by a Frenchman, Olivétan, and that the captain of our glorious liberty was a Frenchman, Henri Arnaud."

"And then is not our confession of faith still Gallican?" say these grateful Vaudois. The use of the French tongue among them still recalls their origin, and their family names remind them of their duty to France, and thus they would still fraternize in spite of all the hard words and rash deeds that are now rampant between them. Another object of this "Epistle to French Protestants" was to announce the mournful news of the death at Florence of their beloved teacher and preacher, M. A. Revel, who died in his prime, being but fifty-eight years old. They had

become accustomed to think him absolutely necessary to them, and mourn his loss as did the disciples that of their divine Master with his living word.

IN GERMANY the Evangelical Alliance is at last gaining quite a popular foothold, and now the annual week of prayer is also observed with considerable unanimity. It is true that a goodly number of churches of the old school are still refractory, but the number of these unbelieving Thomases is diminishing yearly, and this year in particular they can report quite an increased number of those who participate in these valuable reunions of the different creeds and Churches. The laity have not yet gained their spiritual majority, and still leave all the work to the pastors; but the constant effort of these leaders to bring their flocks into the work will soon show an effect. The preachers, therefore, see in these assemblages great profit, and much hope for the future.

The Protestant Churches of the Fatherland are still greatly exercised at the intolerance of the Czar in regard to the Lutheran Churches of the Baltic provinces, and have called attention to this persecution during the week of prayer. Numerous pastors rudely exiled from their parishes are wandering in Germany in quest of occupation. If this crushing system continues much longer the emigration threatens to become general. There is great feeling excited in the case of a popular and beloved divine of St. Petersburg, a man eminently endowed, pious as well as learned, who prepared for his profession under the leading teachers of Germany. A Russian painter of great talent, moved by his teachings, sought admission to his communion. Now, according to the tenor of Russian legislation, every member of the Orthodox Church who abjures his faith, and every pastor, Protestant or otherwise, who favors this abjuration, is liable the first year to prison or exile, and the second year to transportation to Siberia. The conscience of said divine leaving him no respite, he finished by sacrificing the human law to the divine law. He announced the fact to the competent ecclesiastical authorities, and set out immediately for Germany. At the frontier he was arrested, taken back to St. Petersburg, and given over to the civil authorities. This was too much for a constitution as delicate as his; he passed into a state of serious mental alienation, and was turned over to the hands of specialists for treatment. To this fact he will doubtless owe his escape from Siberia, but one's blood boils at the recital of such barbarity, which smacks of the Inquisition.

THE COURT PREACHER of the German empire is still the target for many evil-minded marksmen. These go now so far as to accuse him of being a traitor to his country, and try to make out that Stoecker is playing the part of an ecclesiastical Boulanger, which, from the German standpoint, is about as hard a thing as can be said about him. But Stoecker holds his ground with the masses, and his popular sermons on Sunday, scattered every-where for a farthing a piece, in thousands of copies are bringing to him an immense hearing; the cabmen on their stands on the

Sabbath buy and read them in all quarters; and so do all of the laboring population whose occupation gives them leisure moments. It can safely be affirmed, that since this champion has been the leader of the home mission work the religious physiognomy of the metropolis has greatly changed.

It will be well, therefore, to distrust the canards of the press, which likes to strike a shining mark. Foreign journals are accustomed to gain most of their information about religious matters from the press of Berlin, which is largely in the hands of Jewish capitalists, and ever ready to strike the court chaplain because of his excessive anti-Semitic tendencies—for they of course ignore the first word of the religious movement in Germany. It can be safely asserted that the great majority of German Christians will always be on the side of Stoecker against his adversaries. This is, of course, not enough to justify his undeniable errors, but it is assuredly enough to establish his perfect honesty. The government still turns a deaf ear to the appeals of the Protestant Church. And already the zeal manifested by a large fraction of the Church for a more real independence of the State seems to have entered into a period of calmness, and the petitions of the provincial synods will wait a long time for realization. At present it is the question of sabbath observance that is subjected to the honor of a first-class funeral. A few weeks ago it was whispered that the plan of the ministry was to be submitted very soon to the Chambers. But, at a hint from above, all these rumors have been belied. This unfortunate project sleeps therefore the sleep of the just in the portfolios of the ministry.

The general impression is that the monarch favors laws for sabbath observance, for he lately expressed the desire that horse-races might no longer be held on the sabbath, and they have, of course, ceased so to be. This is a proof that he is not backward in manifesting his religious convictions. He showed this also recently by giving from his private purse quite a considerable sum for the erection of a building for the Young Men's Christian Association. These desirable establishments for the young are becoming in Germany at last the nurseries for future generations, and are now enjoying a rapid development. They will assuredly do more toward realizing the independence of the Church, for which believers are sighing, than any other agency, and than all the votes of a parliament more desirous of reducing than of increasing the budget for the expenses of public worship. Germany may well greet the day when her war-song will be a hymn of peace.

THE MAC ALL movement in France still goes on its triumphant way. In the street of Saint Denis, near a large and popular restaurant, arises a building whose façade is ornamented with wooden figures that are known as the statues of Saint Jacques, formerly the sign of a large dry-goods store. To this the people have been accustomed to throng, and thither they go now in quest of other food. The hall is very large, and as it was formerly the chapel of the convent of Saint Jacques it was

not difficult to restore to it the appearance of a place of public worship. The auditorium will contain about five hundred seats, and many more can find standing room. The intent of this edifice is as follows: Very recently the Mac All Mission has been induced, in the interest of new converts, to have an understanding with the different churches to establish annexes or new congregations. It is thus that the mission of the Boulevard Bonne Nouvelle has become an annex of the Reformed Church of Pastor Fish.

Another local mission is supported partly by the Mac All Mission and the Baptist missionary from the United States. Sunday morning is given in this way to a popular service under the auspices of the Baptists. The pastor of this new church has the pleasure of ministering almost entirely to a congregation that he himself has been instrumental in leading to the faith. The first service was opened by Mac All himself before an audience of one hundred and fifty persons. He read the Bible and offered the first prayer to God ever uttered in the edifice in all its history. The new pastor then took the stand and laid out the programme that he and his friends proposed to follow, declaring that the new home was a new weapon for war against the common enemy, in which all his members were to be soldiers. His word of command is, "Charity to all, and principally to other Christians." He rendered homage to the liberal Christianity of Mac All, who seems to know how to hold an even balance among the different Churches, and also knows how to accept the co-operation of all Christians, be they who they may.

II. LITERARY.

LA REVUE CHRÉTIENNE, the well-known organ of the Reformed Protestant Church of France, has just entered on its thirty-sixth year of activity and usefulness. It remains loyal to its early device, "*Gospel and Liberty*;" and it demands no greater honor than to show itself worthy of this glorious banner. It affirms that to-day, as in the days of his terrestrial life, Christ alone can answer the questions that so profoundly agitate human society. Therefore no cause is dearer to it than that of civil liberty, whose triumph alone can assure that of the Gospel. This is enough, we think, to recommend such a publication to the attention of Christians as well as of all men who know how to comprehend the value and importance of religion. The *Revue* gives the first place to the study of religious problems, but it also follows the movement of ideas with the largest sympathy, and excludes nothing from its attention. History, and the sciences, and travel, literary and artistic criticism, questions of political economy, as well as all charitable problems, are alike the objects of its study and regard; but these are all controlled by the thought that, Christianity being the truth, it is to illumine every thing with its powerful light. The *Revue* gives also to the literature of the imagination the place that it has a right to demand in creating a wholesome literature that

leaves behind it nothing but touching and beneficent impressions. It has thus become a power among the loyal members of its Church, and its editors and contributors are among the best known writers of French Protestantism who are now struggling with the spirit of evil abroad in their country.

FRENCH LITERATURE of the period is strangely diversified with great good and great evil. That of the stage seems to grow in shameful immorality, notwithstanding the effort of many good men to bridle the foul pen. To judge of it by the daily accounts of the secular press, its licentiousness passes all bounds. One blushes to think that men dare to present such moral filth before a mixed audience of both sexes. It was hoped that the dramatic critic—Jules Lemaitre—would contribute to raise a dam against this lamentable deluge; but his criticism, so charming and so delicate in his earlier efforts, in his growing desire to amuse has thrown off the fig-leaves and given itself up to passion.

A new book by Edouard Rod, entitled *The Sense of Life*, is an interesting effort to break the narrow circle of egotistical impressionism which finally ends in morose sadness. The author has treated his subject in an autobiographical form similar to that of the famous *Truth and Fiction* of Goethe, which lends it an accent of reality that makes it impressionable, but increases its tendency to pessimism.

Francis de Pressensé is out with a new book entitled *Ireland and England, Since their Union to our Day*. The author says in the preface that it is but an historical essay; but the tendency of the Gaul to favor the Celt is obvious in the confession that though he began his subject with a feeling of favor toward the English he ends it with perfect sympathy with the Irish in their demand for Home Rule. The French have always a deep vein of sympathy with the Irish, and the respective nations in the course of history have stood by each other in their trials and struggles.

Renan has just published the second volume of his *History of Israel*, full of critical and poetic fancy, but with the evident malice prepense to degrade as much as possible the grand figure of ancient Israel. He has thought it well once again to announce the essential article of his faith; namely, that neither in individual nor general history, any more than in nature, is there a trace of the intervention of a superior will!

Protestant literature has been greatly enriched by the interesting biography of Philippe-Albert Stapfer, one of the venerable patriarchs of French Protestantism, which he honored with his vast knowledge and elevated by his noble intellect. He was the friend of Vinet, and firm and liberal in State as in Church. Nothing can be more interesting than his relations with the First Consul and Talleyrand.

FRENCH SWITZERLAND has given us of late several books of superior interest. One of these is a collection of notes entitled: "Pastors and Laymen of the Genevan Church in the Nineteenth Century." Chaponnière, the author, is the editor of the noted religious journal of his section

known as the *Semaine Religieuse*, which is characterized by scrupulous exactitude, and breadth and elevation of ideas. In this work he makes to live and move before us a whole period of contemporaneous Swiss history in Geneva that is as invaluable as it is entertaining.

Philippe Godet gives us also a charming volume bearing the attractive title *Studies and Table-talk*, of course about contemporaneous events and characters. This volume is remarkable for the solidity of its matter, with a piquancy of style, a wealth of literary culture, and a generous inspiration. It is worthy of the reputation of its author.

Charles Foster also appears in a new collection entitled *The Soul of Things*, in which we find a brilliant facility of style, a moral elevation of thought, a striking idiom, and a symbolism of that nature that seems to dream confusedly and then express with poetic energy and a profound thought. The Protestant *littérateurs* of French Switzerland are a very superior body of men, whose talent and learning do great honor to their tongue and fatherland. Their words and aspirations seem always to partake of an alpine freshness, gained from the beauty of their lovely vales and the grandeur of their snow-capped summits.

A FRENCH PRAYER uttered by a celebrated Protestant divine of Paris just before the election, and given by the press, is so touching that we give it to our readers:

"Great God of the heavens, we invoke thee; sacred Father, we conjure thee. Canst thou will it that the tree of liberty, still young, should wither in our hands? Hast thou resolved in the sacred Trinity to lead us all into bondage in order to punish the crimes of a few? Thy powerful arm wrested us from the land of Egypt and the floods of the Red Sea, while we [were] looking at a Bonaparte, and he was not. His star set at Sedan, but the dawn of the republic rose at Paris. Since that day, which was thy day, seventeen times the sun has gilded our harvests. Thou hast raised the bruised reed, and relighted the smoking torch.

"We have still our schools, an army, work, and bread; and we enjoy all privileges: the Gospel is preached. The works of social justice are born and increase in peace. Civil strifes are forgotten. The world, invited to our exposition, expects from us words of wisdom and the example of the virtues. Can it be that in this fortunate hour an odious and fetid cloud shall hide from us thy face!

"No, great God! it is not thou, it is the prince of demons, the father of lies, who alone can commit such an outrage on thy promises. Thou dost not wish, O Christ, that we should render unto Cæsar what we have received from thy hands. It is not thy divine hand which puts to our lips, parched with the thirst for justice and truth, the impure vase of bondage. That hand never pours out for its brothers the poison which intoxicates and imbrutes. But should a blast of perdition pass for a moment over Paris, we shall not despair of the country. We shall pray to thee, adore thee, serve thee in the glorious liberty of thy adoption. The evil shall surmount the good. *Amen.*"

PROGRESS OF CIVILIZATION.

JAPAN! All hail! Casting off its heathenish traditions, as one casts off worn-out garments, and reclothing itself in the spirit of modernism, it enters the list of civilized countries, with a constitution, a parliament, and a complete outfit of government. Religion is henceforth free in Japan; the right of suffrage is extended to males who are above twenty-five years of age and whose taxes amount to twenty-five dollars; the right of property is inherent and inalienable; naturalization is granted to foreigners who have resided fifteen years in the country; and choice of professions or labor is left to the untrammelled judgment of the individual. The regeneration of Japan is the result of little more than twenty years of agitation, conflict, and a persistence of purpose on the part of the Mikado and the statesmen who have supported him. The touch of the Occidental spirit aroused him from his reverie, and the people in turn recognized the senility and insufficiency of the customs of their fathers and the laws of the ages. Strifes, many and serious, mark the passage of the twenty years, during which Christianity has rooted itself in the chief cities of the empire, and political reform has been the war-cry of the throne. Heathendom totters to its fall. China will next wheel into line, and the rusty gates of Africa will soon swing wide open to let the King of glory enter. At such a time, and with such an outlook, who cares to read the pessimisms of Canon Taylor respecting missions?

Fortunately, the American republic is not seized with that land-hunger that devours or irritates the nations of Europe, inciting them to oppression of small and helpless peoples in different quarters of the globe. Rich in her possessions lying between the seas, her policy has been along the line of internal development rather than external aggrandizement. The jingoism of the Earl of Beaconsfield finds little or no response among us. Only now and then has the temptation to depart from this policy received thoughtful consideration. Mr. Seward extended the dominion of the United States over Alaska, which, of doubtful expediency at the time, has not involved us in European complications or burdened us with unexpected exactions. President Grant heroically urged the purchase of San Domingo, but the national conservatism rejected it, quite to our disadvantage. The Samoan trouble re-opens the foreign question, but we trust that after the vindication of our rights and the maintenance of our interests in that quarter we shall adhere to our policy of non-interference in the Old World's mischiefs and dilemmas. As we herald the Monroe doctrine, declaring that the Eastern Hemisphere must let the Western Hemisphere alone, we must be prepared to accept that doctrine applied by the Old World to the New World. The chief argument for our conservatism is not national fear, or inability to cope with Europe, but the necessity of attention to the development of our resources and the perfection of our form of government. A few years more and the remaining Territories

must be admitted as States into the Union, completing the original plan for the establishment of a strong republic on this continent. Whatever is weak or inefficient in our governmental machinery; whether the executive branch of the government is too limited in power, or already possesses excessive prerogatives; whether statehood implies too much or too little independence; whether free speech is a dangerous privilege, or a condition of free government; whether anarchy or socialism shall be permitted to take root in American soil, or be arrested in the early stages of its destructive manifestations; whether Mormonism, intemperance, and crime shall be extinguished by law or coddled by statesmanship, are some of the problems that should engage the thought and wisdom of the American people. Almost as important is the development of our material possibilities, that the nation may be strong in itself. We have no time to make war upon the islands of the seas, or to grapple with the iron-clad nations of the Old World for a title to a strip of land not worth a picayune. Besides, as a Christian nation our position is such that, refusing to mingle in the strifes of the nations, we may finally commend peace to the world. Our example of an unwarlike spirit will become contagious and lead to disarmament, for which Italy is ready, and with which Germany herself has more than once hinted a word of sympathy. Self-defense, which will justify the protection of our coasts and the preservation of our honor, is quite different from aggression outside of our territory and copartnership in the government of the hemisphere. If in our external relations we shall be conservative, and in our internal sphere we shall be patriotically radical, we shall fulfill our mission, and hasten the reign of righteousness and peace in all the earth.

The monument craze is spreading among the nations, and in the United States in particular. A statue of Shakespeare was recently unveiled in Paris; the Swedes of Chicago are providing the funds for a shaft in honor of Linnæus; General Gordon is commemorated by a life-size figure of himself in Trafalgar Square, London; the completion of the monument in memory of Washington's Head-quarters at Newburg has been ordered by Congress; the grave of Jenny Lind at Malvern was recently decorated with a mammoth granite cross, having a marble medallion in the center; the statue of Lewis Cass was placed in the Capitol at Washington in February; Miles Standish will soon have a monument in Duxbury; Robert Burns was "unveiled" in Albany, N. Y., last year; an heroic bronze of Rafael Dana Baralt, the historian of Venezuela, will be placed on its pedestal in Maracaybo next September; Fritz Reuter, the German novelist, is advertised by a bronze bust in Lincoln Park, Chicago; and Nathan Hale, a hero of the Revolution, will appropriately, by means of a statue, honor the City Hall Park, New York. The monument is a sign or token of the civilization under which it stands. Egypt crowded her cities and deserts with obelisks and pyramids that remain unto this day, and testify to the spirit, customs, laws, and beliefs of the times of their erection. The Roman

empire, in roads, aqueducts, temples, walls, forums and palaces guarded or graced by statues of exquisite beauty, left enduring evidence of the strength of its foundations, the character of the tastes and pursuits of the people, and the causes of its decay and extinction. Napoleon erected monuments, in the form of arches or columns, all over Europe as the proof of his power and the extent of his conquests, but they speak of a glory that has passed away. Our age is running into a kind of idolatry of marble and bronze. At the present rate of manufacture our national gods will be many in a few years. The monuments are multiplying, and the sculptors, eminent and obscure, have enough to do. The war of 1861-1865 stimulated the business, because it developed heroes worthy of commemoration. The federal soldier deserves a statue, a pension, every thing that a grateful people can bestow; the scientist, the discoverer, the inventor, the statesman, the native poet, the great theologian, the philanthropist, and he who walks in the sun, may be entitled to this recognition; but we protest against the use of the statue to hoist into notoriety those who never leaped out of their local circle, and were never known to give a thought to their race or perform an act that was broad enough to be patriotic or philanthropic, moral enough to be reformatory or initiative of moral movements, or typical in any sense of American genius and life. For proper subjects of commemoration we point to our heroes who established the Republic; to our history, which abounds with representatives of American culture and thought; to our churches, which can name theologians by the score who have quickened religious life; and to every phase of our civilization, in which men and women may be found, living or dead, who are worthy of bronze and marble. We do not object to the statue; we object to many of the subjects. We do not criticise the idea of the monument; we implore an eclecticism in the choice of those who shall represent the present age in stone to the generations to come.

Of all the kingdoms contemporaneous with or interested in Israel in the period of the captivities, not one has survived to the present day except Persia. Though the civilization of Cyrus has perished, and Persia is one of the basest of kingdoms, it has maintained an unbroken existence since the Jews exiled from her cities and returned to the land of their fathers. Babylon is reduced to an epitaph; Nineveh invites the world to her grave; Egypt perished two thousand years ago; Edom is buried in its caves; Moab is without a descendant upon the earth; the Canaanite is a memory; Syria is in the blackness of mourning because she is not; and all the other nations that were related to God's people either by oppression or favor, or as the result of conquest or voluntary submission, have closed their history. Persia, though groveling in the dust, remains as a testimony of the Providence that, preserving the Jewish people from extinction, has also preserved the one kingdom which, though envious and cruel in war, obeyed God in returning the captives to their own land. We hesitate to infer that on this account Persia will play a rôle in the future; but we

note with satisfaction that railways, steamships, telegraph and telephone lines, mine-opening, and general changes in its material equipments are taking place, with the design to lift Persia into strength and respectability. Neither Russia nor England has succeeded in partitioning its territory or depriving the people of their independence. It is now too late to destroy Persia; the day of its redemption is at hand.

The Paris Universal Exposition of May 5 to October 31, 1889, promises to be a loadstone of commanding attraction. While the monarchies of Europe maintain a jealous reserve toward the enterprise, the people see in it a great opportunity for national renown, and are calling for more space for the exhibition of their products than can be granted. The republics of the world whose relations with France are *entente cordiale* approve the project, and will contribute to its success by co-operation and representation through legally appointed commissioners of the different departments of government during the Exposition. America will be present at this international institution. General W. B. Franklin, Commissioner-General to the Exposition, believes that it will be the finest and largest ever opened, and is therefore anxious that the government display should be authorized by Congress in order that a proper impression may be made upon Europe. Always favoring World Expositions, we have noted that they do not insure peace or fraternity among nations, or strengthen the doctrine of the brotherhood of man. The main result is commercial and material. Still, underneath all may be the throb of an international spirit that some day will erupt in longings for oneness of all things.

As the North Pole refuses to be interviewed, Henry Villard has projected a South Polar Exploring Expedition, which will leave this country in April and return when its work shall have been accomplished. Men and ships have been wrecked in the exploration of the Arctic Circle, but not without permanent advantage. Discovery costs something. The opposition to further sacrifice in the vicinity of the North Pole is the cry of cowardice, and contrary to the providential method of opening the world. Knowledge as well as religion has an altar. Men should as freely lay down their lives for the sake of science as for the sake of faith. We trust the South Pole will be graciously disposed toward the explorers, but, if as obstinate as its antipode, the explorers can either die or return and report what they did not discover.

SPIRIT OF THE REVIEWS AND MAGAZINES.

BROWSING, as Charles Lamb might say, among the Magazines and Reviews of the last three months, one cannot well help noticing the suggestive fact that several of them vigorously discuss questions of practical morality. In the *New Englander*, for example, the immorality of speculation is logically demonstrated. In the *Quarterly Review* (London) gambling is placed in an ethical pillory. In the *Contemporary Review* immoral literature is strongly denounced. In the *Forum* the indifference of the churches to the importance of the vital question of the relation which a proper application of the law of neighborly love bears to the solution of the social problem is severely but justly characterized. The *Baptist Quarterly Review* shows the deadening and secularizing influence of the Sunday paper; points to the bearing which inconstant attendance on church sabbath services and indulgence in driving and social visiting on Sundays have on the alleged neglect of the masses to attend public worship; also utters incisive words concerning the bribery which marred the late presidential election. *Our Day* utters no uncertain words against the immoral influence of the Sunday newspaper; and the *Catholic World* boldly places the so-called Trusts, which are such disturbing forces in modern business, in the category of things condemned by sound ethical principles. To the Christian thinker this almost simultaneous treatment in the reviews of questions in practical ethics is an indication that many Christian men are awakening to a perception of the possible and probable disastrous effects of certain practices which are stealthily creeping into the life, not of society only, but also of the churches. Usually, in writing for intelligent readers, the presentation of ethical principles is deemed sufficient to determine their convictions and practice. But here we have those principles vigorously applied to acts which the popular conscience has ceased to condemn, and which many who wear cloaks of discipleship are struggling to baptize with the Christian name. It is therefore apparent that the enormity of the evils condemned, and the growing stolidity both of the public and the Christian conscience, are giving birth to a conviction that no mere reasoning on principles is sufficient to quicken the moral sense, either of society in general or of those Christians who have blinded their own moral perceptions by participation in prevailing wrong practices, and that nothing less than plain denunciation of those profitable and pleasant deeds as being immoralities can prevent the further demoralization of the popular conscience. Hence every Christian thinker must rejoice over the plain, direct, and positive condemnation of existing evils in the Reviews and Magazines of the day.

Looking thoughtfully on the recent history of the Christian Church, one is led to believe that her great adversary, the devil, having vainly tried to destroy her faith through the manifold forms of modern skepticism, is now striving to sap the foundations of her spirituality by the fascinations of an innocent-visaged secularism. Neither atheistic materialism,

nor a religiously-inclined deism, nor a mystic pantheism, nor a plausible and learned rationalism, nor a pretentiously-proud scientism, nor a willfully-blind agnosticism has been able to destroy her belief of the truth. In spite of these she stands bravely by her orthodoxy. But she is yet vulnerable in her spirituality, which is her "heel of Achilles." If that can be reduced to fruitless emotion it will become nothing more than the vapor-ing of hypocrisy, and she will be robbed of all that makes her beautiful in the sight of her Lord and beneficial to the world. And this can be accomplished by blinding her to the fact that true spirituality and strictly moral conduct are co-existent factors. A man who is not moral cannot be truly spiritual. Christ indwells in every spiritual man, and is constantly striving to reproduce his own beautiful ethical life in the visible life of the disciple who calls him Lord. Therefore, to make men fancy that they can do immoral things in their business and in their hours of recreation, and yet be his disciples, is the end now sought by Satan in the present tendency to secularity visible both within and without the Church. Therefore, the Reviews are doing great service to the Church, and are valuable coadjutors of her pulpits in boldly denouncing the immoralities which, like hypocritical masqueraders, are pushing themselves into the trade, commerce, and amusements of the times.

The Forum for March has: 1. "The Manifest Destiny of Canada;" 2. "How Society Reforms Itself;" 3. "A Definition of the Fine Arts;" 4. "Advanced Education for Women;" 5. "The Bible in the Public Schools;" 6. "Dreams as Related to Literature;" 7. "The Future of the Negro;" 8. Reviewers and their Ways;" 9. "Darwin's Brilliant Fallacy;" 10. Bribery in Railway Elections;" 11. "The Next Postal Reform." The first of these papers is by Professor J. G. Schurman. It treats of the vast extent, the immense resources, the prospective growth, and the political institutions of Canada. It predicts that it is destined not to annexation with us, nor to imperial federation with the British empire, but to be a sovereign power allied perhaps in some way to England, and living in peace and fraternity with the United States. It is a noteworthy paper. In the second article, Edward Atkinson thoughtfully discusses sundry proposed reforms, not in dogmatic form, but tentatively, viewing them on both sides. He claims that in the end the common sense of the people will discover what is really best, and thus genuine reforms will be achieved. In "Advanced Education for Women," Kate Stephens gives a succinct and impressive statement of the "enormous changes that have come about since the end of the last century," in the "educational wing of the woman movement." "The Bible in the Public Schools" is a plausible but fallacious attempt, by Cardinal Manning, to convince Americans that their common schools are nurseries of immorality. He appears to make out his case, because he charges the increase of our civic vices not to the hosts of immoral immigrants, mostly Romanists, who throng our cities, but to our public schools! The drift of the writer favors a denominational school system under which the State would

become the supporter of papist schools in which Catholic children may be taught that they owe a higher allegiance to the pope than to their country. One cannot help seeing the face of a Jesuit peering over the shoulder of the Cardinal when he was writing this paper. "The Future of the Negro," by Professor W. S. Starborough, a colored man, views the race problem very candidly, and, after weighing various possible methods of solving it, concludes that the Negro must leave the South, not *en masse*, but gradually spreading over the great West, as other Americans do. That there is wisdom in this conclusion who can doubt?

The *Canadian Methodist Quarterly* for January contains: 1. "Perfect Love;" 2. "The Religious Faculty;" 3. "Gyge's Ring;" 4. "Critique of the Fernley Lecture for 1887;" 5. "Who is God? What is God?" 6. "Salutatory." This is a new candidate for the favor of Canadian Methodists, and it richly merits their approval and liberal support. In its first article Chancellor Burwash presents a well-worn topic in a style and manner which give it an aspect of originality. Yet it is really only the old wine in a new bottle. It clothes a soundly Methodist doctrine in a highly presentable garb. The second article, by Rev. W. Harrison, is a philosophical analogy of the Religious Faculty, very attractively presented and very ably written. In the fourth article, Rev. J. Graham reviews with a caustic pen Dr. Dallinger's Fernley Lecture on "The Creator and What We Know of Creation." As presented by Mr. Graham, Dr. D.'s premises must logically land him in pantheism. But not having seen the lecture itself, one needs only say here that this review is a specimen of pitiless logic, racy style, and strong sympathy with the teaching of Scripture concerning the Creator and creation. The fifth article, by Rev. A. M. Phillips, is the first part of a sermon on the Fatherhood of God. It is a profoundly thoughtful paper, analyzing with much acute discrimination the causes and processes of the soul's spiritual life. But when the author illustrates his view of the "actual contact" of God with the spirit of man as being "more than a mere touch of our spirits by his Spirit, as hand touches hand; or an inbeing of God's spirit in ours, as water is in a vessel; or a union of the divine and human spirit, as milk and water may be mixed," he implies a degree of mysticism in Christian experience which, accepted by imaginative and undiscriminating minds, might easily lead them into religious fanaticism. Better, because far safer than these mechanical illustrations, is his statement that the spiritual life "is a vital indwelling, a hypostatic union, a divine immanence resulting from the mystical communication of Christ's own life to man's spirit." But would not even this be improved by omitting from it the term "hypostatic?"

The *North American Review* for March has among its most noticeable papers an essay by Charles Bradlaugh, M.P., entitled "Humanity's Gain from Unbelief," which is skillfully specious and adroitly false in the putting of historic facts. By attributing to skepticism the beneficent social results caused by the development of Christianity, this paper makes the

latter appear to disadvantage and clothes the former in garments stolen from the latter. It may be a false light to unwary minds, but to the well-informed Christian thinker it will only give birth to a regret that it found a place in this influential Review. Ignatius Donnelly, in "Delia Bacon's Unhappy Story," severely criticises Theodore Bacon's life of his sister, Delia Bacon. Mr. Donnelly, sympathizing with Miss Bacon's opinion that Lord Bacon wrote the plays attributed to Shakespeare, severely censures her brother for giving this biography to the public. He cannot see why a brother should write a book to prove that his sister's Quixotic theory was the offspring of a disordered mind. Nevertheless, Theodore Bacon may have thought that by portraying her as a woman whose rare genius was unfortunately subjected to the control of a fascinating illusion he was doing justice to her memory. In doing this he simply painted her as she was. One may question the taste which led Mr. Bacon to perform this sad task, but is it necessary to ascribe its inspiration to unbrotherly feeling? In "Common Sense and Copyrights," Mr. G. S. Boutwell argues with force, and, as we judge, with conclusiveness, that an international copyright law would be beneficial not to American but to English authors; that it would make books of both countries dearer in America, and thus unjustly tax the reading public. He disposes of the moral claim to copyright by showing that no writer has any *property* right in either his thoughts or in his expression of them, but that his claim for copyright originates in law grounded on public policy. In "At the Goethe Society," Dion Boucicault writes intelligently of "The Influence of the Newspaper Press upon Art." Among other things he charges the newspaper with so corrupting the tastes of the theater-going public that it demands the "vulgarity, wantonness, and imbecility which now form the staple of public entertainment," which, he asserts, "is an abomination and reproach to the age." We commend this paper to the consideration of those Christians who justify their attendance at the theater on the plea that it is no longer a demoralizing institution. Mr. Boucicault, speaking with certain knowledge, pronounces it "an abomination and reproach to the age!" Our clerical readers will find a symposium on the question, "Can our Churches be made More Useful," suggestive reading. Rev. Drs. Savage, Hale, and Gladden are the writers. Altogether this is a spirited and spicy number of the *North American*.

The *Bibliotheca Sacra* contains: 1. "Dr. Nathaniel Taylor;" 2. "The Limits of Ministerial Responsibility;" 3. "The Divine Immanency" (No. 4); 4. "Notes on Dr. Riddle's edition of Robinson's Harmony of the Gospels; being a Contribution to a Complete Harmony of the Gospels;" 5. "The Eschatology of the New England Divines;" 6. "Future Punishment and Recent Exegesis;" 7. "Music and Christian Education" (No. 2); 8. "Pseudo-Kranion;" 9. "Critical Notes;" 10. "German Periodical Literature." In the first of these papers Dr. William Woodworth outlines the career of a great thinker who contributed largely to the progress of theological thought in the Congregational churches of New England. It is

vigorously written, and valuable as a *résumé* of the polemical strife through which the so-called "New Divinity" modified old Calvinism in these churches. In the third paper Dr. James Douglas continues his able discussion of "The Divine Immanency," viewing this doctrine in its relation to instinct. After distinguishing instinct from reason by claiming that, while the latter is self-conscious and self-directive, the former is mechanical and automatic, an impulse which its possessor can neither direct nor control, he proceeds to show, by an array of scientific facts, that there is an intelligence manifested in the impulses and acts of instinct which is not in the animal. Hence, he reasons, there must be an intelligent power directing it. This power must be superhuman, and its origin must be sought in "the source of all intelligence, the Absolute Mind, unless we deny such an existence." He further treats of moral instinct and of the principle or law of sacrifice which "reveals itself as the spirit which pervades the All in the wide economy of nature," and is "divine in its origin." To those whose concepts of the immanence of God are mechanical, some points in this paper may appear to be somewhat pantheistic; but to those in whom the immanent conception is that of the divine will, operative through the whole field of nature, and directing instinct to the ends for which it was given, they will be accepted as presenting a concept of the immanence of God which is in strict harmony with his transcendency, as God dwelling in, yet above and outside, the universe. The sixth paper, by Professor W. A. Stevens, treats with great ability of "Future Punishment and Recent Exegesis." He rightly views it more as a question of biblical interpretation than of theology. He emphatically denies what Canon Row vigorously affirms in his unscientific and unsatisfactory work on "Future Retribution," namely, that biblical exegesis on this question has been unduly influenced by dogmatic theology during the present century. He keenly criticises the exegesis both of Canon Row and Canon Farrar, and discusses with abundant learning the various definitions given by scholars to those Greek words in the New Testament the proper meaning of which is the key to sound scriptural belief respecting the destiny of willful unbelievers in the life to come. After traversing this much-trodden path, guided by an evidently ample scholarship, he reaches the conclusion accepted by the general consensus of leading modern exegetes, "that the New Testament documents teach the eternity of punishment, not in single words merely, not in single sections or books, but inwrought into the very tissue of their historically unfolded doctrine."

The *Quarterly Review* (London) for January has: 1. "Early Life of Lord Beaconsfield;" 2. "Memoirs of a Royalist;" 3. "Venice, her Institutions and Private Life;" 4. "Letters and Diary of Count Cavour;" 5. "Gambing;" 6. "Dean Burgon's Lives of Twelve Good Men;" 7. "Lord Godolphin;" 8. "Universities Mission to Central Africa;" 9. "Mr. John Morley and Progressive Radicalism." This number of the *Quarterly* is rich in biographical papers. It critically reviews the beginning of Disraeli's singular career; it gives the pith of the memoirs of Count de Falloux,

a Frenchman who figured in the political affairs of his country during the last fifty years; it portrays the inner and outer life of Cavour, through whose sagacious statesmanship Italy attained the consolidation of her unity; it affords glimpses of the character of twelve devout men whose lives were spent in doing loyal service for the Church of England; in a racy sketch of Lord Godolphin's life it unfolds the schemes of the leaders in English politics from the times of Charles II. to the closing years of the reign of Queen Anne. To a lover of incisive literary criticism its essay on Mr. John Morley will be most heartily enjoyed. It is based on that gentleman's "collected writings," from which it obtains an analysis of his capacity as a literary critic, a philosophic biographer, and as an author capable of "singular literary excellence." But its chief value to the student of the times is its searching analysis of Mr. Morley's radicalism, because he may be taken as a representative of that intellectual and political radicalism which is based on hatred to Christianity, that he and his kindred spirits reject because of its philosophy and of its views of human nature and human life. The essayist also throws a glare of light on the confusion of thought, the fallacious reasonings, and the self-contradictory theories contained in Mr. Morley's writings. Whoever wishes a condensed view of the radicalism begotten by Rousseau and Voltaire, and now being propagated in England and America by democratic radicals, communists, and anarchists, will find it in this luminous article.

The *African Methodist Episcopal Church Review* for January contains twenty-one contributions, besides its editorial articles. We commend it to such as cherish the fancy that the negro, even with equal opportunities, can never hope to attain the intellectual level of the white man. It gives a glimpse of what he is actually doing with unequal opportunities. In its pages one discovers that he is becoming a student with broad sympathies, intelligently interested in questions of literature, theology, history, education, social science, and, as is eminently proper, especially in what is called the "race problem" in America. Concerning his own future the negro, as represented in this *Review* by at least six articles, is confidently hopeful. "His success," says one of these writers, "depends upon his own energy and correct movements. The superior fruitfulness granted him by God, his grand record of acquisition of civil power and property in the dark past; the confidence which he may safely repose in the best men of all races to respect his rights, and especially his reason for believing that God is quite willing to aid him, should be sufficient to enable the negro to honorably work and patiently push his way forward. The two races, trusting and obeying God, will find him solving this problem." The men who are bent on robbing the negro of his political rights should "stick a pin" in the fact that God is "solving this problem" as surely as he did the problem of negro slavery. Yet, in view of the grave conditions surrounding the problem, the leaders of the negro in America need to heed the words of the Master, which say to them, as to all his servants, "Be ye wise as serpents and harmless as doves."

Our Day for February has: 1. "Perils of the Public Schools;" 2. "Sunday Newspapers;" 3. "New Reasons for Restricting Emigration;" 4. "Education in Japan;" 5. "False History in Robert Elsmere;" 6. "Pagan Idols made in England;" 7. "Robert Elsmere's Successor;" 8. "The Woman's National Council." These are all topics of the hour, and are discussed with ability and with a vigor which has its root in strong convictions. The ablest, if not the most important, of them is "New Reasons for Restricting Emigration," by Prof. H. H. Boyesen, of Columbia College. It bristles with startling facts. After tracing the liberal action respecting immigration which characterized our national legislation during the first two decades of our history to the spirit and conditions of those times, he proceeds to show the unexpected impetus given to emigration by the potato famine in Ireland (1846-47) and by political troubles in Germany. Since then it has continued to increase until it has brought to our shores more than three-quarters of a million of souls in a single year! In sixty-seven years fourteen millions and a half of foreigners have been added to our population. More immigrants have arrived during the last seven years than the number of the population in the colonies before the Revolution of 1776. At the present rate of increase there will be over nineteen millions of aliens in the land in A. D. 1900, and, including alien and semi-alien children, a total of forty-three millions of alien or semi-alien population. The vast increase of foreigners is the more serious because the immigrant of to-day, unlike the immigrant of two or three decades ago, is largely drawn from the lower stratum of European society. Many of them are hungry malcontents bent on overthrowing our institutions. Reasoning eloquently and well on these and kindred facts, the professor properly insists that in some way immigration must be restricted. His proposal is to permit no emigrant to land who cannot show a certificate, signed by the American consul nearest his home, testifying to his good character and to his willingness to comply with such conditions as may be imposed on aliens by Congress.

The *American Antiquarian and Oriental Journal* for January treats of: 1. "Woman's Share in Primitive Culture;" 2. "The Mexican Messiah;" 3. "Indian Myths and Effigy Mounds;" 4. Several valuable editorial notes. Dr. S. D. Peet's illustrated paper on "Indian Myths and Effigy Mounds" gives his opinion of the significance of the "effigy mounds" which abound in the regions over which the Winnebagoes had their villages and hunting grounds. This class of mounds represented their totems or clan emblems, and are found "in connection with the villages, look-outs, burial places, game drives," etc. These effigies were regarded as safeguards from danger. They represented the assured protection of their manitous. Dr. Peet's theories concerning the significance of these effigies and their embodiment in myths and mounds are based on his personal investigations. His paper has strong attractions for general readers; for persons given to antiquarian studies it has both charm and value.

The *New Englander and Yale Review* for January has: 1. "The Late Professor Green of Oxford;" 2. "The Relation of National Benevolent Societies to the Churches;" 3. "Suggestiveness of Art;" 4. "The Ethics of Speculation." The fourth of these papers, by George H. Hubbard, is as timely as it is keen in the logic with which it reasons on the immorality of speculation. The writer, after admitting that ordinary "speculation is sanctioned by law and by the popular conscience," contends that "when weighed in the balances of eternal justice speculation is found wanting." It is, he claims, "a moral wrong;" society has no need of the speculator; wealth is legitimately gained "by means of production," which adds to the wealth of the world; speculation is not in any sense productive, but simply "consumes the wealth of society." Again, he argues, "All legitimate trade is based upon a voluntary exchange of equal values," but "speculation knows no law of fair and equal exchange." This pungent paper is based on the ideal ethics of the Lord Jesus. In one or two applications of its principles it may be deemed extreme, but its principles cannot be overthrown by any reasoning which accepts the golden rule as its major premise.

The *Unitarian Review* for March contains: 1. "Our Forerunners;" 2. "Bryce's American Commonwealth;" 3. "Story of the Socinians;" 4. "Religious Tendencies in Scotland;" 5. "Synesius;" 6. "A Ministry at Large;" 7. "Editor's Note Book."—The *Century* for March contains a number of very excellent papers, among which we specially note "The Grand Lama of the Trans-Baikal;" "Christian Ireland," by Charles de Kay; "Abraham Lincoln;" "The Edict of Freedom;" "The Use of Oil to Still the Waves," and "Something Electricity is Doing." As usual, it is fully illustrated.—The *Andover Review* for February treats: 1. "The Tragic Muse in Browning's Dramas;" 2. "The Problem of the Second Service on Sunday;" 3. "The Evolution of the Relation Between Labor and Capital;" 4. "The Intellectual Life of America;" 5. "Professor Shedd's Dogmatic Theology;" 6. "Editorial."—The *New Jerusalem Magazine* for March has: 1. "The Book of Job;" 2. "Oliver Gerrish;" 3. "Rewards;" 4. "Art from the New-Church Point of View;" 5. "Christian Science and the New Church;" 6. "Laurence Oliphant;" 7. "Open Letters;" 8. "Dante" (poetry); "Swedenborg Studies."—The *Nineteenth Century* for February treats: 1. "Agnosticism," by Professor Huxley; 2. "The Future of Toryism;" 3. "Noticeable Book," a symposium; 4. "Is Examination a Failure?" 5. "The Distractions of German Statesmanship," by Frederick Greenwood, which is a caustic review of Bismarckism as recently developed; 6. "The Fluctuating Frontier of Russia in Asia;" 7. "The Sacrifice of Education to Examination," a symposium; 8. "To a Friend," a letter by the king of Sweden and Norway.—The *Contemporary Review* for January has among its noteworthy papers: "East Africa, as it Was and Is;" "Zola," and "Compulsory Vaccination," which is a very severe attack on the theory that vaccination is a protection against small-pox.

BOOKS: CRITIQUES AND NOTICES.

READ AND DECIDE.

THOMAS CARLYLE said that once in two hundred years a man is gifted to write a book. The pages of the *Review* show that the gifted writers are multiplying rapidly and finding their way into its sphere of comment and criticism. We commend especially the following: *A New Commentary on Genesis*, by Franz Delitzsch; *Modern Science in Bible Lands*, by Sir J. W. Dawson; *An Introduction to the New Testament*, by Marcus Dodd; and *Romanism Versus the Public School System*, by Daniel Dorchester.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

The Epistle of Paul the Apostle to the Romans. With Notes, Comments, Maps, and Illustrations. By Rev. LYMAN ABBOTT, Author of *Dictionary of Religious Knowledge*, *Jesus of Nazareth*, and a series of commentaries on the New Testament. 8vo, pp. 239. New York and Chicago: A. S. Barnes & Co. Price, cloth, \$1 75.

This book challenges investigation and criticism. It is the result of years of study of the profoundest epistle of the greatest apostle, displaying the broad scholarship and mental independence for which the author is deservedly noted. Because his biographical and theological conception of Paul is at variance with established opinion, his theory of interpretation of the epistle is also wide of common belief, and is to be received, if at all, with a most cautious credulity. We take issue with his view of the apostle's character and function as a writer and thinker. That "he was an evangelist rather than a philosopher, and a poet rather than a scholastic," we do not believe, and Dr. Abbott has little more than assumed it. Of all the New Testament writers Paul was the most theologic, the most philosophic, the most forensic, the least mystical, the least emotional, the least poetical. Every writer had his function. John was mystical, poetical; Peter, evangelistic; James, ethical and practical; Matthew and Luke, historical; but Paul was theological and theopneustical. He was the granitic thinker of his age. He presents a *conspectus* of the Christian system, amplifying it in its soteriological and eschatological aspects as no other writer attempts to do. We properly speak of a Pauline theology as superior to a Johannine or Petrine theology, because he attained a maximum expression of the divine thought and plan respecting the world. He perfectly harmonizes with the Master in all his teachings, giving them a larger form than do the Synoptists, who report them only in outline. Dr. Abbott's interpretation of Paul reduces him to a lower level than he has occupied in the thought of the Church, and thereby impairs the value of his interpretation of the epistle. This bias is especially noticeable in the author's discussion of "Paul's Doctrine of the Fall," wherein he does not allow any philosophic conception, but only a practical statement of the origin or influence of evil in human history.

Dr. Abbott has a theory to maintain, and reads it into the epistle at every opportunity, giving a different, but not on that account a more exalted, opinion of the teaching of the theologic apostle. Inasmuch as the tone of the book is rather theoretical than exegetical, and is suggestive of possibilities in hermeneutics, it should be patiently considered by the scholar, but not accepted as authentic, or decisive of salient doctrine.

The Problem of Methodism. Being a Review of the Residue Theory of Regeneration and the Second Change Theory of Sanctification; and the Philosophy of Christian Perfection. By Rev. J. M. BOLAND, A.M., D.D., Author of *A Bible View of Baptism*. 12mo, pp. 331. Nashville, Tenn.: J. D. Barbee. Price, cloth, \$1.

This age is determined upon testing the claims of religious truth; and more, it proposes to trace every doctrine to its source and ascertain if it is of human or divine origin. It is not always conclusive that a doctrine is divine because the Church so proclaims it. Verification is necessary. In expurgating error from religious teaching; in correcting the hypotheses of those fathers who were no better qualified to interpret the Scriptures than the scholars of the present day; in showing that they often contradicted one another, and that sometimes the individual teacher contradicted himself; and in insisting that a theology wrought out from the modern stand-point is preferable to a theology whose chief claim to reverence is its antiquity, the reformers or advanced theologians are doing a good work, and should not be restrained by fear or cowardice. Dr. Boland's problem is an old one. If he did not claim to solve it we should pronounce it a threshing of old straw, of which business we are thoroughly tired, but he is certain he has found a field of new grain. Some things should be considered settled by this time, of which the attitude of Mr. Wesley toward regeneration and sanctification is one; but it is the habit of many writers to repeat one-sided utterances of Mr. Wesley and proceed to build thereupon a doctrine or an inference, and then to disturb the Church by an aggravating use of such inference or teaching. Mr. Wesley did contradict himself more than once, and that is the whole of it. When the Church looks more to Christ and the apostles and less to human teachers on this subject, an approach to proximate truth may prevail in its borders. The author, after breaking the bondage to Mr. Wesley, and defining the question at issue, energetically seeks to solve it by an open disavowal of Methodist interpretation and such supports for it as he can discover or invent. Seeing that Mr. Wesley at one time held with the Church of England that an "infection of nature doth remain in them that are regenerated," though such statement was not incorporated in our Articles of Religion, he rejects the position which he calls the "residue theory of regeneration," and proceeds to maintain that "regeneration is a complete work in its nature and includes sanctification, or moral purity, while Christian perfection is a state of freedom from sin and includes a maturity of the Christian graces." Pp. 27, 28, 29, *sq.*

If he is in trouble at all it is not with authorities, but with his definitions, which on the whole please Calvinistic writers, and are plausible

enough to win the assent of many disciples of Mr. Wesley. It is believed, in some quarters, that the solution based upon these definitions settles controversy and closes up the ranks of believers; but we are not prepared to accept the solution as final, or to regard it as a solution at all. Instead of settling it unsettles all our accustomed exegetical modes of thought and teaching. In the large sense, it is not a question as to Mr. Wesley's teaching, but whether the Scriptures teach a specific difference between regeneration and sanctification, and whether regeneration necessarily includes sanctification. That there is a difference, and that the former does not imply the latter, we firmly believe, basing the belief on experience, observation, and the corroborating teaching of the Scriptures. Even Dr. Boland sees that he must abandon the doctrine of sanctification as specific and integral, if it is only an accompaniment of regeneration. Regeneration is a birth into a spiritual condition; sanctification is an experience of a larger spiritual life superinduced by the same divine agencies in co-operation with an outstretching of the soul in its lower spiritual life for a higher life. Experience is the scientific test of this proposition. We are constrained to write, that, leaving Mr. Wesley out of the case, Dr. Boland's theory will paralyze the aspiration for holiness, and ultimate in a suspension of all activity for the development of the spiritual life. The Ninth Article of the Church of England may grant too little to the work of regeneration; Dr. Boland attributes to it too much. The former may allow too much corruption in human nature after spiritual regeneration; the latter allows none at all, and is equally wide of the truth of experience. Dr. Boland eschews Mr. Wesley's sermon on "Sin in Believers;" we accept it, not because he taught it, but because human experience quadrates with it. We shall not say that this vulnerable book will not do good; we trust it will inspire to a new investigation, if there is any necessity for further light, and that the Church will be relieved of further discussion on the subject, and devote its time to spiritual cultivation and spiritual achievement. Let us have done with theorizing, moralizing, philosophizing, and Wesleyizing on a teaching that shines in the New Testament with the clearness of the sun in the heavens.

Die Christliche Glaubenslehre vom Standpunkt des Methodismus von A. HÜLSTER, Ph.D., Evang. Prediger zu Barrington, Ills., früher Professor der systematischen Theologie am Biblischen Institut zu Naperville, Ills., Verfasser einer Seelenlehre, etc. 8vo, pp. 597. Cincinnati: Cranston & Stowe. Price, cloth, \$2 50.

Methodist theology is taking root in the thought and life of the American German. This book, written in German by a German scholar, contains the epitome of our system of faith, departing from it, so far as we have examined, in not a single statement or point of doctrine. It furnishes a complete view of what is held to be Methodist theology. In the arrangement or development of the doctrinal system from the *Einleitung* to the *letzten Dingen*, it is methodical and comprehensive; it omits nothing essential to the system. While the author discusses the doctrines of God,

the world, and man with sufficient clearness and fullness, he expends his strength on *die Lehre vom Heil*, or the doctrine of salvation, unfolding it from the stand-point of theology abstractly considered, the teachings of the New Testament, and the testimony of the Christian Church. It is proper to state that in the refutation of theories he does not accept he is not as vehement or as virile as in the announcement and defense of his own positions. In the discussion of evil he brings forth nothing new, though the pages reflect an original influence that atones for the failure to solve the problem in hand. So, also, in the consideration of the eschatological problems that belong to the system, the reader will discover a deficiency of new suggestion, though no wavering of certainty in the mind of the author as he grapples with things to come. We must, therefore, pronounce the book valuable, because it fully represents our faith; but it does not advance our system in a new way, or in a stronger way than has been done by former theologians. The style is not altogether finished or elegant, the book at times betraying haste in preparation, or at least carelessness in composition. As to subject-matter, it contains sufficient for its purpose, and carefully studied it will equip the minister for preaching the Gospel from the Methodist stand-point. It should, therefore, be widely circulated.

A New Commentary on Genesis. By FRANZ DELITZSCH, D.D., Leipzig. Translated by SOPHIA TAYLOR. Vol. I. 8vo, pp. 412. New York: Scribner & Welford. Price, cloth, \$3.

Of all German commentators, whether of rationalistic or evangelical tendency, we regard the author of this volume as inferior to none, and really as occupying the first rank for breadth of scholarship, incisive textual critical ingenuity, and safe hermeneutical exposition. While he affirms the post-Mosaic authorship of the main portions of the Pentateuch, thus joining the school of destructive critics, it must be said that the value of his interpretations is not impaired or affected by this rationalistic basis. His views of the Pentateuch are clearly and strongly given in the introduction, and are worthy of perusal, though the scholar is quite able to detect incorrect statement and unwarranted deduction on many a page. This is all forgotten, however, in the rich and abundant suggestions of the author as he considers patiently and thoroughly the successive chapters and verses of Genesis. The book is not for the common reader; that is, the methods of reasoning founded upon so many etymologies will confuse, and seem obscure to one not familiar with more than one language. Hebrew, Greek, and Latin are used with rare ease and grace; and so profound and skillful is the commentator in his inferences and combinations that only the most carefully trained mind can fitly appropriate and digest all that he has prepared. So close and painstaking is his work that this volume covers not more than fourteen chapters of Genesis. If he continue the commentary after this fashion until the entire Pentateuch shall have been gone over, the scholar will wish to have every volume; indeed, it will be indispensable.

An Introduction to the New Testament. By MARCUS DODD, D.D., Author of *The Book of Genesis, The Parables of our Lord, Israel's Iron Age*, etc. 16mo, pp. 247. New York: Thomas Whittaker. Price, cloth, 75 cents.

The Christian scholar can make valuable use of this "Introduction." He will find in it no needless or circumlocutory discussions, or any attempt to settle the numerous theories respecting the origin or the interpretation of the books of the New Testament; but a straightforward yet learned exposition of the problems involved in the contents of the books, and a clear representation of the purpose of their authors. While not a "lower" or a "higher" critic, the author is independently critical and original in defense of his positions. He joins the large company of modern commentators who reject the Pauline authorship of the epistle to the Hebrews, but as its canonicity is assured its authorship is a minor question. He is also frank enough to indicate the perplexities of the German schools of rationalists and theologians, extricating them when he can do so briefly and satisfactorily. It is patent that in the circles of Christian investigators biblical science is superseding theology, the main question being not one of diminished creeds but of exact historic truth. This established, a true theology is possible. This book delivers the reader from all theological prepossessions, and prepares him for an untrammelled study of the New Testament.

What is the Bible? An Inquiry into the Origin and Nature of the Old and New Testaments in the Light of Modern Biblical Study. By GEORGE T. LADD, D.D., Professor of Philosophy in Yale University. 12mo, pp. 497. New York: Charles Scribner's Sons. Price, cloth, \$2.

Yale College is the center of American rationalism. Its principal professors who have gone into authorship, or who associate editorship with their proper duties, are exponents of a modern phase of hermeneutics that threatens to undermine certain doctrinal beliefs or systems which have prevailed for centuries in the Church of the ages. Professor Ladd viciously assails the *post*-reformation theory of inspiration, asserting that it was not held by the Reformers, and that modern intelligence has almost extinguished it. Whatever the demerit of that theory, it is not clear that any thing is gained by resorting to an interpretation that explains miracles by natural agencies and the divine record as a human production. The failure to distinguish between the natural and the supernatural in miracle, and the human and the divine in prophecy or inspiration, compels one to vibrate between plenary inspiration or rationalism. Professor Ladd is as censurable as the theologians he condemns, for if they claimed too much he insists upon too little. Philip Doddridge, and others who grant certain possibilities of error in the versions of the Scriptures, should not be quoted in defense of a theory of inspiration that is wanting in every element of supernaturalism. The hyper-criticism of small matters so noticeable in these pages is proof of a cause almost causeless. The book is rationalism *in esse* and destructive of orthodox confidence. The author is sincere, able, enthusiastic; but Pelagius was sincere, Hobbes was able, Renan and Kuenen are majestic in

their assaults upon the truth. The critical student of the Scriptures is dissatisfied with the post-reformation dogma of inspiration, and is anxious not to go to the opposite extreme, nor to accept a compromise as a relief from some of the old burdens of thought, but to ascertain the exact meaning of inspiration as a force, and to consider the riddle of truth as solved. The theory of Dr. Ladd is not a solution: it is only a theory, and repugnant to the progressive, inquiring sense of the honest mind.

Manual of Biblical Archaeology. By CARL FRIEDRICH KEIL, Doctor and Professor of Theology. With Alterations and Additions Furnished by the Author for the English Translation. Vol. II. Translated from the German and Edited by the Rev. ALEX. CUSIN, M.A., Edinburgh. 8vo, pp. 404. New York: Scribner & Welford. Price, cloth, \$3.

Dr. Keil's scholarship, vast researches, and patient and exhaustive labors are manifest in this volume. He seems anxious to interpret the life and character of the Israelites, and to understand the origin and growth of those customs and institutions of the ancient people that have so largely affected the religious thought and institutions of mankind. Such is his comprehension of the old economy that he sees at a glance the minute as well as the large, the transient as well as the permanent, in the development of the history of Israel; and without attempting to maintain a theory of that history he at the same time evolves, perhaps unconsciously, an acceptable theory of the dispensation from the facts as they appear under analysis and combination. The principal portions of the book relate to an exposition of the domestic relations, the various occupations, and the theocratic and administrative functions and tendencies of the civil government of the Hebrews. In no department of inquiry is he at all deficient in knowledge, or hesitant in opinion, but satisfactory and certainly authoritative. In discussing meats and drinks, dress and dwellings, marriage and sickness, wine and olive culture, hunting and fishing, weights and money, poetry and oratory, land and property, judges and courts of law, offenses and punishments, armies and wars, he is curiously painstaking in detail, learnedly explicit in statement, and equally furnished on all the subjects with arguments, illustrations, and apt suggestions. The work is marvelous, and taken in connection with the first volume constitutes a sufficient thesaurus on the archæology of the Old Testament.

The Second Book of Samuel. By the Rev. Professor W. G. BLAIR, D.D., LL.D., New College, Edinburgh. 8vo, pp. 400. New York: A. C. Armstrong & Son. Price, \$1 50.

The primary thought of the learned author is, that the sacred book under consideration is not a history of the kingdom of Israel, but rather a history of the kingdom of God in Israel. This may apply to all the historic books of the Old Testament. The distinction, though justified by the contents of the histories, is overlooked by the average student, who in blindness and narrowness traces merely the development of the Jewish race or nation, being forgetful of the higher kingdom in process of an

evolution that will never end. In the light of this distinction David stands before us not merely as king of a people, but as the instrument of Jehovah working out apparently his personal plans, but ideally the unseen plan of the occupant of the divine throne. The reverses and punishments that befell the royal ruler, the one-time miscarriage of his government in the struggle with Absalom, and the frequent insurrections and foreign wars that disturbed him, are proofs of a divine intervention in the affairs of the kingdom that the divine plan might go forward. As David is the central figure of the book, it reads quite like a biography of the shepherd prince, with sufficient details of the lives of Uriah, Nathan, Amnon, Absalom, Barzillai, and Sheba. In character it is expository rather than exegetical, and in influence instructive rather than inspiring.

In the Footsteps of Arminius. A Delightful Pilgrimage. By WILLIAM F. WARREN, D.D., LL.D., President of Boston University, Author of *Einleitung in die Systematische Theologie*; *Paradise Found*; *A Study of the Prehistoric World*, etc. 16mo, pp. 52. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 35 cents.

In 1856-58 Dr. Warren pilgrimized in Europe, visiting various theological centers, especially Oudewater, Utrecht, Leyden, Geneva, Basel, Padua, and Rome, and came home bent on re-exhibiting the teachings of James Arminius, the scholar, theologian, and founder of the school of thought in opposition to the iron system of Calvinism, in volumes of grasp and strength. The purpose was never executed; but after the lapse of many years, and mature study of Arminianism, three articles, embodying the results of his visits to Europe, were published in *The Christian Advocate*, and are here reproduced for preservation and still greater usefulness. The charm of the author's usual style, with such biographical references to the eminent Hollandic thinker, and such striking comments of his own on points of doctrine, compels the reader's close attention from the first to the last page. He that follows the author treads truly in the footsteps of Arminius, and breathes the atmosphere of religious freedom. The book is suggestive, inspiring, and helpful.

The Preachers of Scotland. From the Sixth to the Nineteenth Century. Twelfth Series of Cunningham Lectures. By WILLIAM GARDEN BLAICKIE, D.D., LL.D., Professor of Apologetical and of Pastoral Theology, New College, Edinburgh. 8vo, pp. 350. New York: Scribner & Welford. Price, cloth, \$2.

The Scotch pulpit, from the early days of St. Columba to the modern period of Guthrie, Hanna, Norman McLeod, Macdonald, and Oswald Dykes, has exercised a potent influence on the national character, and pioneered the development of the sturdy theology of the inhabitants of Caledonia. The story of the achievements of the heroic leaders of the Church; the reformation they introduced; the covenants they established; the fidelity they maintained in the stormy periods of controversy and secession; and the pure evangelical spirit they breathed in times of reaction and progress, are a part of the history of the people's life and of

the kingdom to which Scotland belongs. The reader of this volume will become acquainted with a large number of the divines who officiated in the growth of Scotland, and whose celebrity is based upon their heroism and fidelity in preaching the Gospel. The preachers of the Reformation, of the covenanting period, of the days of moderatism, and of the rise of a true evangelical movement, are sketched by a masterly hand, leaving the impression that the preacher is the mightiest force in society as well as in the Church. John Knox was not the only great preacher in Scotland; nor was John Erskine the only evangelical trumpeter of the eighteenth century; for Patrick Hamilton, Robert Rollock, John Davidson, Robert Blair, John Livingstone, James Durham, Robert Douglas, Robert Leighton, John Logan, Alexander Webster, and Thomas Chalmers stand out like great oaks in the forest, and had much to do with shaping Scotland's destiny. That these preachers were Calvinistic makes not against them, nor does it relieve Calvinism of its error or weakness. We accept the history as they made it, and look to other sources for our theology. They were mighty men, the Anakim of Scotland from the Celtic Church until the days of Edward Irving and John Brown. As history this book is reliable; as biography it is charming; in the literary point of view it is strong and well equipped; in mechanical appearance it is complete; in theology only is it rejectable.

MODERN SCIENCE AND LANGUAGE.

Modern Science in Bible Lands. By Sir J. W. DAWSON, LL.D., F.R.S., F.G.S., Author of *The Story of the Earth and Man*, *The Origin of the World*, etc. With Maps and Illustrations. 12mo, pp. 606. New York: Harper & Brothers. Price, cloth, \$2.

Bible lands, especially Egypt and Palestine, will never cease to attract the traveler or inspire the observer to record what he sees, and to interpret the countries either according to a preconceived theory or to a theory which observation itself suggests. The observer freest from all prejudice respecting these lands should be the scientist, who goes, as is supposed, to ascertain their geological structure or scientific history, and who is determined to report the facts just as they are discovered. He can scarcely be said to have a religious theory that will interfere with his views of mountains, deserts, plains, and rivers. In this work religion cannot bind science, and science cannot obligate religion to its dictation. In this spirit of strict and accurate survey of the geological contents of these lands the author prepared this volume, confining himself to the literal story as he read it on the face of nature. He did not undertake too much, either as a traveler or scientist, but kept in view the main purpose before him, and so has furnished the reader a *statement* worthy of attention. He discusses briefly some general historical questions, as seemed necessary, but his point of view is that of a geological observer intent upon exhibiting the geological structure of Egypt and Palestine. With the aid of a

map we see that Palestine is largely cretaceous, with a volcanic area in Galilee: that eastern Egypt exhibits tertiary features: that the Nile basin is largely alluvial: and that western Egypt is eocene, cretaceous, and miocene. But our learned author does more than to point out existing geological appearances; he studies the history of the several formations, tracing the strata from the earliest periods, sometimes by indisputable physical proofs, sometimes by strong inferences, through the manifold changes of subsequent times, and makes clear the progress of the earth's crust in that portion of the eastern hemisphere. He is also somewhat minute in his studies, being as careful to note the value of a cretaceous stone as to inquire the origin of a hill, and to linger over sediments as over great valleys. In his explorations of Palestine he differs somewhat from other travelers respecting the character or age of the formations, but is careful to support his difference by arguments of commanding strength. For instance, while Hull attributes the hill on which Jaffa stands to the eocene period, Dawson attributes it to the miocene, or an earlier date. We regret that he did not deem it his province to attempt to settle some of the scientific problems of Palestine, since they are intimately related to certain biblical histories; but he is not a theorizer, nor an hermeneutical scholar, and so leaves such matters to those whose business it is to establish them. This is a book of great value; its scientific spirit is genuine; its geology is reliable, and as an aid to a better understanding of lands in which Christians are always interested it is quite indispensable.

A Latin Dictionary for Schools. By CHARLTON T. LEWIS, Ph D., Editor of *Lewis and Short's Latin Dictionary*. 8vo, pp. 1,191. New York: Harper & Brothers. Price, \$6.

It is not enough to say that this dictionary should enter the school, though this is high praise; it should be found in the study of the scholar, as the best of its kind, and as a sufficient aid in reading Latin literature. If it is not a complete dictionary of the Latin language, it may truly be said such a dictionary is not wanted; if it does not elaborate every word, giving its history, changes, and indefinite variations of meaning, it may be said that this is another recommendation of its utility. As to mere size, the book is large enough; as to contents, it is ample enough; as to mechanical preparation, it is substantial enough; as to scholarship, it is unquestionable; as to availability, the tests already applied to it insure it against objection; and as to general responsibility, the fact that the Messrs. Harper have issued it is quite sufficient to awaken all confidence. If one wishes to examine it for himself, one needs but to open it anywhere to find it answering one's purpose. Such words as *exigo*, *ipse*, *magnus*, *potestas*, *servio*, *triplex*, *verbum*, etc., give a good idea of the style, and treatment by the author. The work was not prepared hurriedly or without consultation with scholars: it comes forth with no apology and with no marks of feebleness or haste. To those who must have a dictionary of the strong language of the Romans we recommend this as without a superior.

American Weather. A Popular Exposition of the Phenomena of the Weather, including Chapters on Hot and Cold Waves, Blizzards, Hailstorms, and Tornadoes, etc. Illustrated with thirty-two Engravings and twenty-four Charts. By Gen. A. W. GREELY, Chief Signal Officer, United States Army. 12mo, pp. 286. New York: Dodd, Mead & Co. Price, cloth, \$2.

At last the weather has a scientific expositor for American readers. It is not a dry subject in the hands of General Greely, who writes eloquently and accurately of temperature, humidity, and evaporation; winds, fog, cloud, rain, snow, storms, cold waves, heated terms, and all the phenomena of atmospheric pressure and movement. If the book were a mere catalogue of facts relating to the atmosphere it were invaluable; but in addition, it unfolds the laws that govern its phenomena, and upon which predictions of changes in heat and cold, moist and dry weather, are made. The charts printed in the book aid the reader without much study in comprehending the force and range of currents of air, the rise and fall of the barometer, and the general methods of interpreting the weather. Of all material things the weather was formerly supposed to be the most capricious in the domain of law; but we now know that the zephyr and the cyclone, the east wind and the trade-wind, the autumnal equinox and the Dakota blizzard, are all the products of laws as well established and as useful when known as the laws of astronomy or chemistry. The book commends itself, and should be consulted by every intelligent reader.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

History of Co-operation in the United States. Vol. VI. 8vo, pp. 540. Published Under the Auspices of the Johns Hopkins University. N. Murray, Publication Agent, Baltimore.

Five patient and scholarly writers unite in the preparation of the papers that constitute this volume. It is the sixth volume of a series of university studies in historical and political science, the whole being under the editorial supervision of Herbert B. Adams. By co-operation is meant, not the reconstruction of industrial society, such as occupied the thought of Charles Kingsley and Frederick D. Maurice, but such an evolution in economic life as will improve the physical condition and increase the profit-sharing of the laboring classes. Hence these writers confine themselves to the practical working of co-operative systems and methods, pointing out the causes of failure where there has been failure, and emphasizing by teaching and illustration the causes and conditions of success. Dr. Bemis amplifies "co-operation" as he sees it in New England and the Middle States; Dr. Shaw microscopes it in the West; Mr. Shinn hurrahs for it on the Pacific Coast; and Dr. Randall exhibits it in the South. Advocates as they are of this experiment in business life, they treat it simply as a matter (p. 249) of financial advantage and social convenience. It is not proposed as a remedy for every thing. It will not interfere with private property, marriage, the family, or any of the rights of man. Its lim

itations so understood, we can see that it will take from the monopolist undue power, increase the self-respect and financial gains of the poor laborer, and solve a problem in social economy that theoretical economists have been unable to determine. Co-operation will not introduce the millennium; but when in full operation as a common fact, the poor man will think himself in paradise. This work is elaborate, and wonderfully suggestive to economist, capitalist, student, and the distressed classes.

Old Concord. Her Highways and Byways. By MARGARET SIDNEY. Illustrated. 4to, pp. 114. Boston: D. Lothrop Co. Price, gilt-edge, \$3.

Although not exactly a diary of perambulations in and around the historic town of Concord, the book so partakes of the readiness and vivacity of the sightseer as to be winning in almost every particular. While writing in a leisurely way, because her observations and studies were not hurried, the author seems to reserve more than she gives, furnishing synoptical and suggestive rather than complete and overburdened results of inspection and reflection. A rehearsal of military events in the colonial days, with touches of bravery on the part of mothers, sons, and fathers; an instantaneous glimpse of Hawthorne, Thoreau, and Emerson, with brief allusions to their life-work, and an unsurfited amount of the ordinary incidents of travel, make up the body of this book. Perhaps the conservative town deserves the description given of it; but one feels as he turns the pages that some of its illustrious citizens should have received larger recognition than is here accorded. From its streets came the hero, the novelist, the philosopher, all great, all dead, all dear to the living.

Romanism versus the Public School System. By DANIEL DORCHESTER, D.D. 12mo, pp. 351. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, \$1 25.

When Dr. Dorchester speaks or writes on a subject involving facts, historic associations, statistical results, and justified inferences he deserves to be immediately heard. Ample in resources, with a wide range of scholarship, and unbiased in purpose, except as patriotism, education, and religion are allowed to be regulative influences in thought, speech, and action, he usually comes forth with something to say to the American people, and they should gladly pause at his words. Though not an alarmist, his book will startle the country, since it places fairly and squarely the political and religious elements of Romanism in antagonism with the American public school system, which is a feature of our civilization. The book does not create an issue but states it. The existence of the issue has been recognized more or less for years; but, aside from local controversies over the Romish idea, little or nothing has been done to check its growth or forestall its possible success. Dr. Dorchester, regarding Bishop Hughes as the initiatory champion of the struggle, traces its history in attempts at compromise, in Romish claims upon public school funds, in assaults upon constitutions by proposed amendments, and in the enlargement and multiplication of parochial schools in the United

States, with the underlying purpose to destroy the general system of education in the country. In discussing the questions involved in the contest the author is forcible in diction, statesmanlike in statement, defending the American system against all schemes of compromise with a logic that patriotism sets on fire, and affirms his conclusions with a positive conviction that must abash his foes. Not the least important portion of the work is his exhibition of the pretensions of Rome as an educator, which should satisfy the reader that the hierarchy cannot be trusted even to share in, much less to control, the education of American youth. So indisputable are his facts and figures, so trustworthy are his statements and references, so imperious and unanswerable is his logic, and so strong and convincing the whole argument, that we doubt if it meet with a reply from the opponents of the American system. On the other hand, it ought to arouse the people to such a pitch of enthusiasm as will lead them to destroy the system that has for its chief object the overthrow of one of the pillars of good government in this country.

The Old North-west. With a View of the Thirteen Colonies as Constituted by the Royal Charters. By B. A. HINSDALE, Ph.D., Professor of the Science and Art of Teaching, University of Michigan; Author of *Schools and Studies*, and Editor of *The Works of James Abram Garfield*. 8vo, pp. 440. New York: Townsend MacCoun. Price, cloth, \$2 50.

Few historical works covering any portion of our federal history contain more available material or more succinctly evidence the facts thereof, with their antecedents and consequents, than this masterly volume of Professor Hinsdale. Well endowed with both historic insight and foresight, he had in view in its preparation the past, present, and future of the vast territory of our country known to the ordinances as the "North-west." Recognizing the geographical and historical unity of the territory, the rapid development of its resources, its evidently increasing political strength, and its radically aggressive purpose in education, reform, and religion, he has sought to exhibit the formative forces in its development in a delightfully non-partisan but careful and reliable way. Discussing first the dominance of French influence in the territory, he records its overthrow by England, from whose avaricious grasp the prize is rescued by the United States, of which it became an integral and sovereign part one hundred years ago. In this recital of struggle and progress he does not altogether pursue the well-beaten track of the historian; for while he depends upon the usually accessible original documents, he makes such independent use of them, and obtains so much supplemental information from other sources, as to make his book unlike all others on the subject, and as romantically interesting as it is true. Much of what he narrates, especially since the North-western States were organized and admitted into the Union, can be verified by living witnesses, as well as by official papers. While it is not a sectional book, the reader will feel that the old North-west is a waking giant, with power sufficient to control the nation, and that in the near future it will be in command of the affairs of government. The East is stereotyped by neces-

sity; the South is conservative from education; the great West is expansive, radical, hospitable, a unit in its policies of progress, a believer in its manifest destiny. Such a book indexes the drift of things and locates the possibilities of national greatness.

Down the Great River. An Account of the Discovery of the True Source of the Mississippi, together with Views, Descriptive and Pictorial, of the Cities, Towns, Villages, and Scenery on the Banks of the River, as Seen during a Canoe Voyage of Over Three Thousand Miles from its Head-Waters to the Gulf of Mexico. By Captain WILLARD GLAZIER, Author of *Soldiers of the Saddle*, *Battles for the Union*, *Heroes of Three Wars*, *Ocean to Ocean on Horseback*, etc. Illustrated. 12mo, pp. 443, liii. Philadelphia: Hubbard Brothers. Price, cloth, \$2; half morocco, \$3; morocco, \$4.

American geography is undergoing revision as explorers explore our vastnesses, navigators navigate our principal rivers, and travelers compass our plains and mountains. Neither De Soto, La Salle, Schoolcraft, nor Nicollet discovered the sources of all our rivers, the extent of all our valleys, or the greatness of all our mountain systems. We must therefore expect correction of their figures, and modification of their reports, as new data are obtained and new explorers, with vastly increased facilities, go farther and survey more accurately and comprehensively. This book overthrows the commonly received opinion that Lake Itasca is the source of the Mississippi River. The author ventures a claim of discovery, based on actual exploration of the river, which deserves faithful study. A man of wide experience in travel, accustomed to the hardships of out-door life, scientifically thoughtful in his observations, and dissatisfied with the reports of former tourists, he undertook to ferret out the origin of the great river. It was not a riddle that he tried to solve, but a geographical fact he wished to find. After many days of searching and inquiring he stakes his reputation as a discoverer on the announcement that the source of the river is a lake south of Lake Itasca, and which through the courtesy of his friends now bears the name of Lake Glazier. There is much in this book besides this discovery relating to the experiences of a canoe voyage down the river which will interest the reader; but its chief value is the alleged discovery of the final source of the Mississippi. We are not in a position to refute or indorse the claim; but we commend it to the careful review of the geographer, the map-maker, and the citizen who wishes to be familiar with the geographical researches of our country.

Samuel Irenæus Prime. Autobiography and Memorials. Edited by his Son, WENDELL PRIME. 8vo, pp. 385. New York: Anson D. F. Randolph & Co. Price, cloth, \$1 75.

History relates to events, biography to instruments, though both are interesting elements in the world's progress. So eminent a divine, pastor, editor, and author as Dr. Prime owed to his age and country this autobiography, which, editorially supervised by his son, is an exhibition of preparation, difficulty, successes, and honors that usually accompany and crown the diligent and faithful life. Like all great and influential men, Dr. Prime was not the property of sect, or country, or age; he belonged to the Church

at large, to the world, and the race. It is true he was a Presbyterian; he was also an American; his work as to sphere was largely local, and as to nature was sectarian and national; but, with these restrictions, inevitable in every man's life, he was broad, philanthropic, a man of the kingdom, a thinker in the widest realm, an actor on the human stage. While, therefore, defining and approving the limitations of his life, we rejoice in the extended circuit of his influence and in his contributions to the world's welfare. As might be anticipated from the title, the book deals largely in reminiscence, even to details of his boyhood, education, ministerial career, and editorial range and achievements, being as stimulating and instructive as it is informing and personal. As its pages glow with consecration to life's superior ends, and exhibit little of that doctrinal tendency that dominates in Presbyterianism, it awakens no disposition to critical comment, or even the expression of a faith different from his own. He fulfilled life's work with earnestness, and his name is as ointment poured forth, to endure in the Church while it stands.

POETRY AND ART.

The Poetical Works of Robert Burns. Reprinted from the best editions. With Explanatory Glossary, Notes, Memoir, etc. 12mo, pp. 614. London and New York: Frederick Warne & Co. Price, cloth, \$1.

The Scotch poet gains by the lapse of time. Posterity forgets his pranks, lusts, vanities, dishonesties, and vagaries, and estimates his poetry according to its internal spirit and the best external standards of this phasis of literature. The author of *The Cotter's Saturday Night* needs not to beg for recognition from the present generation. As a poet he deserves eulogy, monument, fame, and whatever else the appreciative race can pay to his memory. There is a power, a vision, an inspiration in some of these poems that links their author with seers and prophets. Whether he wrote in the sonorous Scotch dialect or in the smoother English tongue; whether he moralized on plowed-up mice or on an insect on a woman's bonnet, or sang of the Highland Queen or of Caledonia; whether epistle or satire or epigram or political ballad flowed from his pen; the patriotism, sincerity, strength of purpose, and truth-seeing genius of a poet become manifest, and impress the reader most profoundly. He is a man of moods: tender, harsh, gay, grave, majestic, trifling, despairing, hopeful, but always patriotic, always poetical. This volume, with its Notes and Memoir, should go into the family library, the counting-room of the merchant, and the study of the literary worker. Its cheapness is also a recommendation not to be overlooked.

Songs from Béranger. Translated in the Original Metres by Craven Langstroth Betts. 16mo, pp. 253. New York: Frederick A. Stokes. For sale by Phillips & Hunt. Price, \$1.

Béranger lived in an eventful and somewhat miscellaneous period of the history of France. Born before the fall of the Bastille he survived until

1857, meanwhile observing the political tendencies of the rulers and the preferences of the people, which led him to share in the frequent reactions against Bourbonism and general misrule. He was a Republican in his sympathies, and fearless in the expression of them. More than once he was the victim of the wrath of the ruling powers, suffering fines and imprisonments, but friends bore the one and the other were of short duration. He was the political singer of his country, and so effective in wit and satire and so polished and refined in sentiment as to be stronger with the people than either the court or the throne. He applauded the first Napoleon; he was reticent as to the third of that name. He wrote in the name of the people and won their allegiance; he denounced royal tyranny and excited the fears of the rulers. Schiller, the German poet, wrote but few poems on German subjects; Béranger, the French poet, wrote little else than on French themes, exciting the admiration of his countrymen, and revolutionizing political doctrine when contrary to the people's aspiration. The historical vein runs through this collection of songs, the meter, beauty, adaptation, and poetry of which are manifest to the patriotic and progressive reader. Béranger's songs are the outburst of a patriotic and progressive soul.

MISCELLANEOUS.

Cranston & Stowe, Cincinnati, Ohio, have issued a special edition of the *Discipline* of the Methodist Episcopal Church in morocco. As a specimen of book-making this is unexcelled, and in keeping with the record of the Western House for work of this kind.

The Life of John Price Durbin. By JOHN A. ROCHE, M.D., D.D. New York: Hunt & Eaton; Cincinnati: Cranston & Stowe. Price, cloth, \$1 50.

Dr. Roche is a rare biographer. He had, however, a rare subject for his pen, and could not fail to produce a book that will rank high in its class and be of stimulating value to all who read it. Its facts are its chief fascination; but the strong English with which they are clothed, and the sparkling enthusiasm of the writer every-where manifest in his work, add not a little to the excellence of the volume. We merely commend it now, deferring the full notice to the next number.

In Memoriam. John M. Phillips.

A small volume containing an account of the funeral services of Mr. Phillips, with the admirable addresses in full of Bishop ANDREWS and the Rev. Dr. W. V. KELLEY.

A Semi-Centennial Sermon, Historical, Biographical, and Itinerary. Delivered before the Cincinnati Conference at Piqua, O., September 4, 1878. By Rev. WILLIAM HERR, D.D. Third edition. Cincinnati: Cranston & Stowe.

The sermon is of rare value, abounding in staple reminiscences and the constituent elements of permanent and progressive history.

